

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LVI

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NEW SERIES
VOLUME XXXVI No. 1

Baptists Near and Far

Missionary W. B. Bagby recently constituted a new church in Brazil on his 78th birthday.

Pastor Lemons and his wife are not, sore, though pounded by the church at Blue Mountain recently.

Dr. and Mrs. A. J. Aven of Clinton spent the Christmas holidays with their daughter Mrs. W. M. Whittington of Greenville.

Wanted. Work in a Christian home as practical nurse or companion or any kind of honest work. Address "A" care Baptist Record, Jackson, Miss.

Brother N. S. Jackson, State Superintendent of the Anti-Saloon League in Mississippi is attending the National Convention of the League in Washington.

Mrs. M. P. L. Berry of Blue Mountain made her Christmas visit to Clinton. Of course she stopped at Jackson to see her new great grandson.

Dr. W. D. Powell is out of the Baylor Hospital in Dallas where he was treated for malaria, and is in the hands of the X-Ray artist in Opelika, being treated for neuritis.

Greetings! It was a great privilege to be in quiet mid-week prayer service with brother Bass of Meridian last week. He gave one of the best talks on the "Conversion of Soul" I have heard. Those present were most cordial.—D. A. McCall.

Prof. Latimer had as Christmas visitors at Clinton his son Dr. J. F. Latimer and two daughters Mrs. Buckley of Blue Mountain and Miss Katharin Latimer, a student of music in Knox College.

The Christian Index publishes figures from an Atlanta daily showing that arrests for drunkenness, drunken driving, etc., have greatly increased since the sale of beer in that city. The mayor favored the sale of beer in the interest of "temperance."

Preachers may not have as much practical business sense as some other men, but they didn't bring on the world war which destroyed more than \$20,000 for every hour since Jesus came into the world. They didn't make a mess of things like that.

Miss Anna Granville Hatcher, daughter of Dr. and Mrs. E. B. Hatcher of Blue Mountain recently received the degree of Doctor of Philosophy from Johns Hopkins University. She is an A.B. graduate of Blue Mountain and A.M. graduate of the University of Virginia.

Miss Wilma Bucy, the Secretary of the Alabama W. M. U., and Miss Kathleen Haygood, Young People's Leader in Alabama, have both resigned their offices. Miss Bucy was a Mississippian and went to the Louisville Training School. She will do social work in the government employ.

Our sympathy is with Mr. A. K. Goldbold, Dr. Edgar Goldbold and other members of the family in the death of their mother just before Christmas in her home in the southern part of the state. A godly mother brings a heritage of blessing that nothing can rob us of and nothing surpass in value.

Pastor L. T. Aultman writes that his church and the whole town of Pilot Point, Texas, have

Brother Pastor: This week we are sending through the mail a letter to each pastor asking your cooperation in putting The Baptist Record in the homes of your people. Will you do what you can? That is as much as we can ask. That is all that is necessary to enlist our Baptist people. See that it goes into half the homes at least in your church. In this case the price is only \$1.00 a year. To single subscribers it is \$1.50. Will you accept this as our personal and brotherly plea for help to advance the work of Christ?

been exceedingly kind to him during a long illness. He is now back at his work, preached Dec. 24 and seems as well as ever. The church has paid his salary in full, and the work is going forward well.

Miss Rachel Nancy Fayne of Lumberton sends an earnest appeal for linen to be sent to the Baptist Hospital in New Orleans. You probably saw the announcement of the kind of things needed, made in the Record recently by Dr. L. T. Bristow the superintendent. You may write him for full particulars.

Dr. Chas. S. Henderson has welcomed 970 new members into First Church, Greenville, and has seen the membership grow from less than 400 to over 1,000 in a little less than 9 years. We congratulate Immanuel church, Nashville, on securing an excellent pastor. He begins work in his new field Jan. 15.

Pastor A. B. Pierce is completing four years as pastor at Leitchfield, Ky. All bills paid and a balance in the treasury. The church gave \$800.00 to missions last year. He is one of our Mississippians who keeps up with what is going on in the old state, and rejoices that the Record goes back to its full size.

The church at Leland has called Dr. W. H. Morgan as pastor. We have not heard his decision. Dr. Morgan was pastor at Leland several years ago before he left Mississippi to become pastor at Hartsville, S. C. He is greatly beloved by these people whom he led in fine spirit. He has been pastor in Vicksburg, First Church, for about four years, and was pastor at Brookhaven when the present church house was built. He is one of the best pastors in Mississippi and has done fine service in every field where he has worked.

The Baptist Standard says at no time in more than his more than 30 years in Dallas has Dr. Truett's ministry been so powerful and far reaching as now; there are conversions and accessions at almost every preaching service.

Some time ago a six months' subscription was given to fifty colored Baptist preachers in Mississippi by the editor. The names of these ministers were furnished by President Dansby of Jackson College. We hope they have found the paper helpful to them, and, as it will be impracticable for the gift to be renewed, we hope that they will feel that the Record is worth enough to them to justify their sending in their subscriptions. Does anybody else wish to help along this good work?

REVIVAL MEETINGS: W. M. Fore reports seven additions at Pritchard, Ala., H. S. Sauls assisting.—Seventy were added to First Church, Lake Wales, Fla., in a recent meeting in which

Pastor L. B. Joyner was aided by F. C. McConnell and P. S. Rowland.—Dr. Arthur Fox helped Pastor Dempsey in a meeting in Spray, N. C. There were 79 additions.—Sixty-six were added to the church at Sedalia, Mo., in a week's meeting conducted by Pastor D. H. Willett.—Sixty-two students in the mission school of Southern Baptists in Porto Alegre, Brazil, professed faith during a series of chapel talks by Helen Bagby.—First church, Frankfort, Ky., received fifty new members in a meeting in which Pastor Dillon was assisted by Dr. Ellis A. Fuller.

Dr. C. S. Henderson of Greenville has been called to Emmanuel church in Nashville, Tenn., and has indicated his acceptance. He has been at Greenville for some ten years and has done a work which will stand the test of all time. The church has nobly followed his leadership and has developed along all lines. The spirit of evangelism and missions is manifest, and the Lord has added His blessing. We feel a deep loss in the going of Dr. Henderson from our state, where he has shown a spirit of brotherliness and participated in many phases of the denominational life. He is a member of the board of trustees of Mississippi College, and a member of the Ex. Com. of the Southern Baptist Convention.

PASTORAL CHANGES: J. D. Willingham resigns at Liveville, Ala., and J. O. Williams of Bowling Green, Ky., has been called to Gadsden, Ala., his native state.—F. D. King has gone from Newnan, Ga., to South Highlands Church, Bessemer, Ala.—L. H. Wright resigns at Warm Springs, Ga., and becomes pastor of Tatnall Square Church on the Mercer University campus, Macon, Ga.—B. A. Turner was recently ordained by the Northside church in Mobile, Ala.—Jno. T. Coburn of Cumberland, Md., has been called to Jefferson St. Church, Richmond, Va.—J. J. PreVol succeeds W. A. Smith as pastor of St. Matthews church, Louisville, Ky.—Chaplain C. S. Day resigns from the U. S. Navy to become pastor at Key West, Fla.

This was our fourth Christmas spent with the people of Grenada. There was the finest Christmas spirit that I have seen here yet. Everybody seemed to be thinking of the other fellow; everybody in real need, was remembered and seemed to be happy and appreciative for every consideration of him, by others. We observed the true Christmas spirit in our church, by baptizing six new members into the fellowship of the church, at the close of the evening service. We were glad to have Rev. A. L. O'Bryant of Hattiesburg in our congregation, he was visiting relatives in our city during the holidays.—J. H. Hooks.

We saw a sweat begrimed workman shoveling small nuggets of coal and a lot of coal dust up against a sloping net of wire that served as a sieve to separate the useful from the useless. The good rolled down at his feet and the worthless went through the sieve to be cast away. The nuggets were good for heating and cooking and generating power. And the workman kept shoveling away. It threw some light on the editor's job. He reads a hundred things that pass on through and go to the discard. But enough of good is sifted out and goes into the homes of our people to bring warmth and cheer and power for service. And maybe others beside editors are doing the same. Let's keep shoveling away.

A TEN MINUTE SERMON

Subject: Be A Neighbor.

Texts: Who is my Neighbor? Lk. 10:29.

Which of these proved a Neighbor? Lk. 10:36.

—O—

This text is taken from the story of the good Samaritan. Jesus spoke this parable in answer to the question of "a certain lawyer." He asked first what he should do to inherit eternal life. Jesus told him if he was going to heaven by that route, just keep the two commandments to love God with all his heart and his neighbor as himself. This latter manifestly condemned him and he began casting about for some way to justify his failure. The easiest way was to exclude all from the category of neighbors whom he didn't like; and so he asked, "And who is my neighbor?" That "and" linked his question to all the rising resistance in his soul.

I. Here is revealed the natural disposition of the human heart to do as little as we can get by with. This is the essence of legalism. We will do only what we have to. We will avoid all we can. We will obey only when it is compulsory. It is the disposition which asks Do you think it is wrong to do so and so? Or to say Do you think it is essential to do this? It looks upon God as a judge and not as a father. It has no pleasure in obedience and service. It is the antithesis of the Spirit of Christ which says, "I delight to do thy will, O Lord."

II. Notice Jesus does not answer this question of the lawyer directly. He is not a casuist and will not begin laying down rules and defining limits to our obligations. He answers it by telling a story, one of the world's most beautiful stories, that of the good Samaritan. In this way he gets attention and sympathy. The lawyer is caught in the net and answers his own question by saying the Samaritan had proved a neighbor. Notice that Jesus does not answer the lawyer's question as to who is my neighbor, but makes him answer the question who proved a neighbor. From the disposition to get out of all we can and do as little as we can, he makes it plain that to be a neighbor is to go the limit in helpfulness and service to others. Love doesn't ask questions, it spends itself in good will and service.

III. The measure of need is the strength of the appeal to love. Where the need is, there will love be busy. Where the need is greatest, there love will be busiest. So it was with the shepherd who left the ninety and nine and went after the one that went astray. It was God's love for a lost world that sent His Son. It was because He loved us that He gave Himself for us. The people that sat in darkness saw a great light; and to them that sat in the region and shadow of death, to them did light spring up. Look all around you find some one in need. Help somebody today.

IV. Love to a neighbor is not stopped by obstacles. If the priest or Levite had found a man on the street in Jerusalem wounded they would probably have picked him up, for it would have been applauded by men. But they can pass this fellow on the Jericho road and nobody will ever see him today.

Self interest, desire of personal safety, fear of personal injury might have been pleaded as an excuse by the good Samaritan but he did not consider these. His own comfort, the repulsion of the sight of suffering, the desire to escape personal inconvenience; the plea of haste, the desire to hurry on, to lose no time, the call of business engagements, all of these might have been made excuses. But he listened to none of them. He got down off his beast, went tenderly to the wounded man, put oil and bandages on his wounds, lifted him and carried him to a place of safety.

And most of all in the mind of Jesus doubtless was the fact that this wounded man and the one who came to his help were of different races; even of races that were continually antagonistic. "The Jews did not associate with the Samaritans." And when Jesus' enemies wanted

to say something bitter against him, and insulting, they called him a "Samaritan."

There is hardly any lesson today which our people more need to learn than this one of neighborliness to those of a different race with whom we are brought into contact. Are they not our neighbors? Do we love them as ourselves? Are we willing for them to have equal advantages with us in the good things of this life, in food and clothes, in houses and schools, in education, in opportunities for making men and women?

If a Jew had found a Samaritan wounded and robbed would he have helped him? If you find a man or woman or child of another race underprivileged, being dealt with unfairly, cut off from the opportunity to be his best, are you willing to be a neighbor to him?

A lady well known in Mississippi was driving along an unfamiliar road looking for a colored woman to do some washing. She stopped to ask a colored boy twelve years old where the washerwoman lived. He volunteered to go with her and show her the house. The Christian woman thought to show her appreciation by telling the boy about Jesus. Soon she was telling him about Jesus suffering on the cross to save us from sin. She heard the boy sigh and looked down to see him wiping the tears from his eyes. She was showing him the Way in turn for his showing her the way. She was neighbor to him.

—BR—

"TOUCH NOT MINE ANOINTED, AND DO MY PROPHETS NO HARM"

I Chron. 16:22; Ps. 105:15.

—O—

The new Assistant, with his lately acquired Bachelor Degree, knew all about church work—he himself frankly admitted that he did. Also, he knew how to leave ALL the work on the shoulders of the pastor; while he went about building himself a reputation by lauding his own efficiency and dwelling at length on the deficiency of the preacher.

He ignored the fact that the pastor was exceptionally well educated with some successful pastorates behind him; that his years of labor on this particular field had resulted in a tripled membership for his own church and the establishment of a second flourishing church and a thriving mission; that his friends were numbered by the hundreds; and that kind hearts had supplied the Assistant with hope of lightening their loved pastor's load. But he carefully pointed out that some had disagreed with the pastor's policies through the years; that there were old grudges to be thought of, vanquished enemies to be considered. These insidious remarks planted in "itching ears," added to his good personality, his newness, his fine contralto voice and the credible choir it had attracted soon caused him to "increase" and the pastor to "decrease."

Came a day when the toil worn Under Shepherd suggested that a little help about some urgent church work would be thankfully received. Insolently the assistant sneered:

"I'm not your servant. If I have to take orders from you, I'll accept one of several churches that are bidding for my services."

"As far as I'm concerned, you are at liberty to accept one of them now," said the preacher.

Consumed with wrath, the assistant fared forth sounding a battle call against the pastor and he stirred up—a whole war.

Humbly the minister and his wife begged God for deliverance. A 'phone call offered them a new job at a better salary and he resigned. Quickly the church realized what it had lost and why. Then popular opinion turned upon the assistant with vengeful fury and he was left jobless. It was some months before he contacted one of the "several churches bidding for his services," and when he did he stayed with it just about six months. A third job lasted only a little longer. He finally ended as a mediocre pastor of very small churches.

—BR—

A postal card can carry a heap of good news. Send us one from your field.

A NEW YEAR'S MESSAGE

M. E. Dodd

President, Southern Baptist Convention

—O—

My Dear Brethren and Sisters in Christ:

Through the courtesy of the editor of your State paper, I am permitted to send this word of New Year's greetings, congratulations and good wishes.

I would first of all express unfeigned gratitude to God for having given you the spirit of devotion to His word and work, which has led you to cooperate in carrying the load of taking care of all the Christly enterprises through which we are seeking to obey His commission and which are included in our Baptist Cooperative Missionary Program.

And then I would exclaim, "Thanks be to God," for that measure of success which has been achieved by your loving loyalty and sacrificial service. God has crowned our labors of love with blessings far beyond what we deserve and even more than we could ask or think.

The lessons learned through the tragic times of testing through which we have so recently passed should stand us in good stead in the setting of our sails for the future. Let me express the hope that in your case the lessons have strengthened rather than scarred and that they will serve as guides to higher heights rather than as the occasion for discouragement and discontinuance.

The New Year dawns bright with hopes and visions and prospects, and the opportunities for constructive service in the Kingdom of God challenge us to our highest and best. I trust that you will find fuller joy than ever before in the service of our Saviour who "for the joy that was set before Him endured the cross and despised the shame."

Let me express the hope that you may prosper and be in health both spiritually and materially and that you may see the labors of the Lord prosper in your hands as never before.

May you have wisdom for your problems, strength for your tasks, comfort for your sorrows, grace for your testings, guidance for your perplexities and divine help for every other need.

Cordially yours,

M. E. Dodd.

—BR—

AN ILLUSTRATION

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If I should say or write that I went down into water and that while in the water, I dived, and then came up out of the water, all would know what I did, and would not question or quibble about the meaning of my words. All would know that I went down into water and plunged my whole body under the water; that I emerged from the water and came up out of the water and there would be no difference in the minds of my hearers or readers as to what I had done.

Why should there be doubt or question as to what was done when John the Baptist, who was "sent from God" to preach and baptize baptized Jesus, the Son of God, in the water of the river Jordan? Mat. 3:13 to 16; Mark 1:9, 10. Read Mat. 3:5, 6; Mark 1:5; Acts 3:38, 39; Rom. 6:4; Gal. 3:12. To be baptized, "according to the scriptures," one must be immersed; but not all immersions are baptisms, "according to the scriptures."

C. M. Sherrouse

—BR—

Pastor J. C. Greenoe, formerly of Vicksburg, now in Trenton, Mo., recently baptized 12 and welcomed eleven who came by letter.

It is said that there are more patients in mental hospitals in America than in all other hospitals in the country combined.

Sir Douglas Haig, commander of the British army during the world war is credited with saying, "It is the business of the church to make my business impossible."

Rev. Fleetwood Ball whose column in the Baptist and Reflector is always interesting, has passed his 33rd year as pastor in Lexington, Tenn.

Dr. J. C. Massee began a union meeting at Pontiac, Ill., Dec. 31, his son leading the music.

Dr. J. E. Dillard is leader of the 100,000 club in Alabama, Dr. T. W. Gayer in Louisiana, Dr. J. W. Bruner in Oklahoma, Paul Weber in Missouri, Geo. Hyman in Florida, and Ellis A. Fuller in Georgia. The interest saved by the Foreign Mission Board on debts already paid will support six missionaries. The 100,000 club paid a good part of this. The creditors of our boards are already feeling good because of what the 100,000 club is doing to pay off.

The Baptist Message of Louisiana pays a worthy tribute to Dr. E. O. Ware who passed away Dec. 6. He is called the most valuable man Louisiana Baptists have ever had. He was a native of Kentucky, coming to Louisiana at the age of 35 and laboring in the state for 45 years. He was pastor, then editor of the state paper for seven years and mission secretary for 14 years. He had much to do with all the departments of work in Louisiana and put his life into the service of the Master. The fruits of his labors will abide through generations. It was our privilege to know brother Ware personally and to love him for his work's sake.

Dr. Fr. Tripp of St. Joseph, Mo., director of the 100,000 club says that the receipts for November were far ahead of those for October. Those for December are not available at this writing. These special gifts did not interfere with the receipts for the cooperative program, which were about 20% ahead of what they were in the same month a year ago. January and February will be used to secure additional membership to the club. If you are willing to give \$1.00 a month over and above, to help pay the debts on our southwide boards, tell your church treasurer to send your name to Dr. Fr. Tripp, Pastor First Baptist Church, St. Joseph, Mo. The money will be sent by your church treasurer each month to Dr. R. B. Gunter, Jackson, Miss., marked "for the 100,000 club." A Mexican church in New Mexico has sent 33 names, and an Italian church in W. Tampa, Fla., has sent in 25 names.

We are about to close out another year at Brooksville Baptist Church. We feel that our church is in good condition, above the average church. All debts paid, cash is sent for all our literature, and regular offerings are sent to our Secretary, Dr. Gunter. At every call for all emergencies our church has responded with a worthy offering. There are ten churches in our association. According to the figures in recent issue of the Record the Brooksville church has contributed 62 per cent of the regular budget and 51 per cent of the special offerings to denominational work from our association from Jan. 1 to Dec. 1 of 1933. The Brooksville church is less than 150 in membership. The members are not rich. It has been our policy for five and a half years to preach stewardship and missions—evangelism from the home circle to the ends of the earth. The church is pressing the every member canvass with optimism.—C. O. Estes.

On December 4th ten East Mississippi pastors (from Clay, Kemper, Lowndes, Monroe, Noxubee, and Oktibbeha Counties) met for the purpose of organizing a pastors' conference. Rev. J. D. Ray, Starkville, was elected president; Rev. J. M. Walker, Aberdeen, vice-president; and Rev. C. O. Estes, Brooksville, secretary. Revs. J. D. Franks, Columbus, J. H. Newton, Electric Mills, and Roy M. Lewis, Artesia, were appointed committee to name the organization and draw up rules of order. Revs. J. D. Ray, E. F. Wright, West Point, and R. D. Pearson, Macon, were appointed committee to arrange program for the next meeting which is to be held at Starkville on Monday after the second Sunday in January. For a short period at the above meeting the Every Member Canvass was discussed. All reports were that our pastors and leading church members are more eager than heretofore to carry the canvass to every member of our churches.

Dr. Hamilton writes that Dr. Len G. Broughton expects to be with the Baptist Bible Institute to deliver the Layne Lectures Jan. 29 to Feb. 2.

First Church, Shreveport, reached its goal in the budget subscription for 1934, which is 22½% larger than last year.

In his 14 years pastorate at Orlando, Florida, Dr. J. Dean Adcock has seen the membership grow from 461 to 1,597.

Reports come to us that brother W. L. Meadows of Morton and Pelahatchie had been called to the pastorate of the church at Quitman. We have not been informed as to his acceptance.

Count Ilya Tolstoi, son of Count Leo Tolstoi, and said to be strikingly like his father died in a New Haven hospital last week. He came to this country soon after the Russian revolution and has been lecturing and writing books.

The National Convention of the Anti-Saloon League of America meets in Washington City at Calvary Baptist Church Jan. 7-10. Delegates are invited from all temperance and church organizations.

On Sunday, January 7, the First Baptist Church, New Orleans, will celebrate the eighth anniversary of the pastorate of Dr. John A. Huff. A special program has been arranged for the occasion, and the friends of the church and pastor are cordially invited to attend.

Here's a hopeful sign of return to sanity. A dispatch from Budapest says the Hungarian cabinet passed a bill prohibiting Hungarian girls from participating in beauty pageants. It was a result of protests by the Hungarian Patriotic League, on the ground that such pageants are immoral.

A farmer was losing his patience and temper trying to drive two mules into a field, and was using strong language, when the local parson came by and said:

"Don't speak like that to dumb animals."

Farmer: "You are just the man I want to see."

Parson: "And why?"

Farmer: "Tell me, how did Noah get these into the Ark?"—Ex.

The percentage of distribution of Southwide funds for 1934 is as follows: Foreign Mission Board, 50%; Home Mission Board, 23 1-3%; Relief and Annuity Board, 7%; Executive Committee (for liquidation of Education Board), 3 1-3%; Southern Baptist Hospital, 2 1-2%; Southern Baptist Theological Seminary, 4 3-15%; Southwestern Baptist Theological Seminary, 4 3-15%; Baptist Bible Institute, 3 9-10%; American Baptist Theological Seminary, 1%; Woman's Missionary Union Training School, 8-15%.

The Transportation Committee of the Southern Baptist Convention, who are arranging passage to Berlin for the Baptist World Alliance, met in Memphis, Tenn., in December. We understand that they have selected the North German Lloyd Line, and arranged for transportation on the Steamship Berlin sailing from New York July 21. A good many of our Mississippians had planned to go last year, when the Alliance was postponed. It is probable that many will go this year.

And here's something good and timely from Brisbane's column: In a southern city with about 100,000 white people, 30,000 negroes are housed on the edge of the city, in filthy, disease-breeding vile shacks, crowded together, sometimes 10 on a single lot, with no bathrooms, no privacy. No opportunity for better living conditions is a disgrace, not to them, but to the whites that make them pay \$156 a year rent for a two-room shack, not worth \$156.

The government will include in its housing expenditure funds to supply decent living quarters for the 30,000 colored workers and their families, now living under conditions that would be interfered with by the Society for the Prevention of Cruelty to Animals, if dogs instead of human beings lived in such quarters.

This offers an opportunity for the government to promote building, invest some money and get it back. The colored people pay their rent.

Mrs. Ida M. Stallworth succeeds Miss Wilma Bucy as secretary of the Alabama W.M.U.

Brother R. H. Campbell was called home on account of his mother's illness. She passed away last week and the body was laid to rest in the cemetery at Wiggins. His father still lives and he and his son have our sincere sympathy.

Dr. Zeno Wall of the First Baptist Church, Shelby, North Carolina, and President of the North Carolina Baptist Convention, is booked for evangelistic services of two weeks with the Temple Baptist Church, Wilmington, N. C., beginning Sunday, January 21, 1934, Dr. Arthur J. Barton, Pastor.

Brother A. C. Parker of Petal-Harvey church was broadcasting his services over the Hattiesburg radio station on a recent Sunday night. The next day a hardshell brother told him that he listened in and heard the whole program, "But," added the Hardshell, "when you went to take up the collection, I cut off the radio." Pastor Parker says that next Sunday night he is going to call for a volunteer to go and get the offering from his absentee listener.

Choctaw County Association's minutes are sent us by G. D. Weatherall clerk. The moderator is H. L. Rhodes. The reports are published in full and the work is every way creditable. There are 23 churches with a membership of 2,077. There were 81 baptisms last year, five churches reporting none, Bethlehem church reporting 12. Eight churches gave \$234.83 to the cooperative program. Two other churches made designated gifts. The total contribution to benevolence and missions was \$500.50. Church property is valued at \$46,200.00.

That the repeal of the 18th Amendment has gotten us into a "nasty mess" is being demonstrated every day. Repeal was urged on the ground of "state's rights," a doctrine dear to the south but an abomination in the north. And now a federal alcohol administration is appointed that lets no state say what prices and terms shall be. And at Providence, R. I., a man was arrested for drunken driving, when he had drunk nothing but 3.2 beer, which congress says is not intoxicating. The trial judge decided it was not legally intoxicating when you sell it, but is so maybe when a car driver drinks it. The case goes to the supreme court.

Scott County Association's minutes include those of the county W.M.U., and make a good appearance. They contain a full directory of officials and committees, the constitution, list of messengers and proceedings. They have a two days session. They believe that it is good economy to get out a good minute. There are 23 churches reporting; 18 have Sunday schools. There is a total membership of 3,210, a gain of 190 over last year, of whom 166 came by baptism. The largest number of baptisms were at Jerusalem church. The total gifts for all purposes for the year was \$12,090.98. Of this \$2,299.24 went to missions and benevolences. Eleven churches gave to the cooperative program. Five others gave to objects in the program. The church at Forest gave the largest amount to benevolences, \$1,487.00. Moderator M. A. Davis, clerk W. L. Meadows.

"Money talks," but it does more, it works. It is like "canned heat," it will warm hearts many miles away when it carries the good news of redemption. It is like a storage battery, it will furnish light to those that have walked in darkness when it sends out or helps to support a missionary. It is like a cylinder of compressed air it will furnish power to relieve suffering and feed the hungry in our hospitals and orphanages or the homes of the old and dependent. Money is going to do a lot of good or it is going to do a lot of harm. Which way will yours work. Haven't much? He that is faithful in a very little is faithful also in much: and he that is unrighteous in a very little is unrighteous also in much. A wind vane six inches long will show which way the wind is blowing as well as one six feet long.

Editorials

JUST BEFORE EVANGELISM

Before we begin our campaign of evangelism, it is well to wait a minute at the door and ask ourselves the question, "Are we ready to launch this great Christian enterprise. Our Convention Board is committed to special emphasis on evangelism during the year upon which we are just entering. We sincerely hope that our people, pastors and everybody, are taking this proposed campaign in all seriousness. It appeals to the essential Christian spirit in every one of us. It puts us in line with the will of the Master and so brings us into expectation of His blessing."

Now just a minute for each of us to answer the question are we ready. Back of the great campaign of evangelism which is recounted for us in the Acts of the Apostles, lie the four Gospels. These set before us the revelation of God in the face of Jesus Christ. In a way these four Gospels correspond with the period of education and training which must precede a great evangelistic campaign. This our Baptist people have had in all the training schools which have been conducted in connection with our Sunday school work, B.Y.P.U. work, W.M.U. work, Church Administration and in our Seminaries and institutes. If these have any value surely they ought to have prepared us, by sufficient knowledge of the Bible and of methods of work, for the swinging of all our forces into a great evangelistic campaign. Now is the time for these to prove their worth.

But the four Gospels clearly indicate that something more is needed than the work of training, discipline and information. They leave us standing at the closed door of hope and of opportunity with this exhortation and promise: "Behold I send the promise of my Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high." Lk. 24:49.

And this same writer tells us of the later word of the Lord Jesus just before His ascension: "Ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me." Acts 1:8. This first chapter of Acts further tells of their waiting, and the second chapter tells us how the promise of the Father was fulfilled: "They were filled with the Holy Ghost and began to speak."

We do not need to stop and get our feet tangled up with questions of interpretation or doctrinal niceties. But we do need to ask ourselves if we have the equipment, the endowment which the Father promised. A world in sin lay before these early disciples. A world in sin lies before us now. Nothing but the power of God which accompanies the preaching of the gospel could save it then or can save it now. The gospel is the power of God unto salvation only when it is preached in the Holy Ghost sent down from heaven. The gospel is as powerless without the witness of the Spirit as the copper wire is powerless without the electric current.

But the Holy Spirit is ours for the asking. God has promised and we are assured that our waiting before Him will be rewarded with the coming of the Spirit. They that wait on the Lord shall renew their strength.

Goodman, Miss. The Church at Goodman lost an outstanding steward of God when Mr. H. I. Cowser joined the Choir Invisible, December 11, 1933. This worthy citizen was born and reared in this community. In 1908, he married Miss Bertha Gullidge of Goodman and two children resulted from this happy union, Hugh, Jr., and Mary Elizabeth. Mr. Cowser was a veteran of the Spanish-American War, Baptist, and Mason. He was truly a servant of our Lord and Master, this service being exemplified not only in church circles but in his everyday living. He was an ideal Christian personality.—Rev. I. F. Metts.

DR. I. J. VAN NESS

This is anything but a funeral notice. There is no man among Southern Baptists today more alive than I. J. Van Ness. It was a worthy thought on the part of members of the Sunday School Board and friends in Nashville to celebrate the double anniversary of Dr. Van Ness' connection with this great Baptist institution. Seventeen years as Editorial Secretary! And then seventeen years more as Executive Secretary! What a glorious record! One in which we all rejoice, and will rejoice for years untold.

Thirty-four years of service with one board is probably a record that has not been equalled by any official among Southern Baptists outside of the Louisville Seminary. But this service is not measured simply by length of years. It is rather measured by expansion in business and multiplying forms and agencies of helpfulness. The figures are not in hand to state this now. We hope this will be available for general publication. Those who heard Dr. Truett's address over the radio a few nights ago were amazed at the magnitude of these figures. It is impossible to compute the good that has been done in these years. An agency has been brought into being which multiplies the usefulness of the individual man a thousand fold. And Dr. Van Ness has made excellent use of this agency.

It is said that republics are notoriously ungrateful. And there is much to support this idea. Republican institutions and democratically minded people do not like to make heroes, or fall down and worship before them. Perhaps this is on the whole a wholesome tendency to caution. But Southern Baptists have no disposition to be ungenerous in their appreciation of great service or niggardly in their expression of it toward this great soul who has wrought for a generation among us, with us and for us.

Dr. Van Ness has put his life into the Sunday School Board. But he has shown a genuine interest in and has had a worthy part in helping in other departments of the work. He has been a friend of the Relief and Annuity Board, a member of the Board of Trustees of the Louisville Seminary and serviceable to it in critical occasions. He is also a member of the Board of Trustees of the Baptist Bible Institute and has helped to build it from the foundations on up to its present position of great usefulness.

To this brother beloved, companion in service, loyal servant of the denomination and devoted follower of the Lord Jesus, we wish many more years of increasing usefulness.

THE NEED OF THE RECORD

The spirit of unity, of brotherhood, of fellowship in service cannot be maintained on a wide scale without the weekly visit of the denominational paper. Individual growth in grace is dependent on the sense of brotherhood. We are linked to one another and dependent on one another. Paul said that the Roman Christians needed his ministry and he needed the stimulus of their faith. He says "I long to see you that I may impart unto you some spiritual gift, to the end that ye may be established; that is that I with you may be comforted in you, each of us by the others faith, both yours and mine."

Paul prays for the Ephesians "That ye may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God." But this must be done "with all saints" and not in solitary living. Height and depth must have corresponding breadth. A fifty story building can't be put on a four foot lot. The higher it is without corresponding breadth, the more danger it is in. We can grow up in all things into Him who is the head, even Christ, only if we are fitly framed and knit together through that which every joint of contact supplies.

Brother if you love your people; if you are interested in their welfare; if you are seeking to

promote their spiritual growth, then put them and keep them in touch or contact with the brotherhood, the whole life of the body of Christ by means of the denominational paper.

BE OF GOOD CHEER

Surely this is the message which the Lord would send us at this opening of a New Year. We are accustomed to saying Happy New Year. Let it not be merely a mechanical word, but the confident, hopeful, prayerful lifting up of the heart and voice.

But we are not to forget that this exhortation to be of good cheer is the voice of the Lord Jesus. Three times in the Gospels these words are attributed to Him. They were spoken at a time, when they were needed. Once to a downcast paralytic, conscious of his sins and suffering the penalty of them as he was brought by four friends to Jesus for relief. Jesus seeks to awaken hope and faith first of all. Until this is done, nothing else can be done. Another occasion is when Jesus comes to the disciples at night amidst the storm on the lake. They were affrighted and He says, Be of Good Cheer! Again when He is about to leave them by way of the cross, leave them to battle the world. His ringing words are Be of Good Cheer, I have overcome the world.

Surely we face nothing so depressing as did these early disciples. Or as Paul did in the storm on the sea on the way to Rome. Or as he did a little earlier in the prison at Jerusalem when the mob threatened him without. Here we read again "Be of Good Cheer." It is a sin to be "down in the dumps." It is a reflection on any man's religion to have the mulligrubs. Any man who faces toward God faces the light, and the shadows are behind him. It is the duty of every man to talk things up and not down. Prophets of gloom and of doom need to get a new vision of God. The work of our churches, the work of spreading the good news of the kingdom of God will be greatly helped by the faith which has heard the voice of God and can say "I believe God."

Already a number of our brethren have agreed to furnish a brief sermon in response to the request that the Baptist Record publish every week a sermon of a column and a half length. You will find the first in this issue on page two.

Yes, we had a stocking hung up at our Christmas Eve and a little Christmas tree, though only one grand-child was present. Hope you and yours had a cheerful Christmas, and that the New Year may bring a blessing with each coming day.

SURELY YOU ARE INTERESTED

It was Victor Hugo who said in *Les Misérables*, "The wretchedness of a child interests a mother, the wretchedness of a youth interests an old man, but the wretchedness of an old man interests nobody." The Relief and Annuity Board is slow to believe that the wretchedness of our old ministers interests nobody; yet it is quite apparent that those who are interested are not sufficiently interested.

This Board is doing its utmost to arouse the consciences of Southern Baptists in behalf of these aged veterans. It distributes every dollar and every penny given by the churches without the deduction of a cent for expenses of administration. It can do but little because the contributions are so small. The need was never greater and many hundreds of worthy beneficiaries are paid sums that are pitifully small, while scores of applications are held on the waiting list. Surely this situation should arouse interest. The remedy is to be found in a thorough-going Every Member Canvass in every Church.

THE RELIEF AND ANNUITY BOARD of the SOUTHERN BAPTIST CONVENTION
Thomas J. Watts, Executive Secretary
Dallas, Texas

A NEW TESTAMENT DEACON

A sermon preached by Pastor H. W. Ellis to First Baptist Church, Humboldt, Tennessee, Sunday, January 8, 1933, and requested by vote of the congregation for publication.

Lesson: Acts 6:1-7; I Tim. 3:8-16.

Text: Acts 6:2, 3, 5. "Then the twelve called the multitude of the disciples unto them, and said, it is not reason that we should leave the Word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. And the saying pleased the whole multitude; and they chose—"

One of the greatest honors and gravest responsibilities which come to men is the honor and the responsibility which come when, by the laying on of hands, they are set apart for the work of New Testament deacons. I wish to discuss the subject, A NEW TESTAMENT DEACON, under three general heads as follows: First, Some General Observations on the Office of the Deacon; Second, The Sphere of the Deacon's Activity, and His Relation to His Church and His Pastor, and Third, Some Needed Qualifications of a New Testament Deacon.

SOME GENERAL OBSERVATIONS ON THE OFFICE OF THE DEACON:

1. The office of the deacon grew out of a real need, and was designed to fill a place of worthwhile service. When the first deacons were elected the number of disciples had multiplied (Acts 6:1), and as is so often the case, into the church which formerly had enjoyed such oneness and harmony had come broken harmony and dissension. "Our widows," said the Greek-speaking members of the congregation, "Are neglected in the daily ministration." Out of this grave condition which confronted this early church came the call for the first deacons. "And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews because their widows were neglected in the daily ministration." (Acts 6:1).

2. The office of the deacon was received at the hands of the church itself, a democratic self-governing body.—The record states clearly (Acts 6:2, 3, 5) that "The twelve called the multitude," the church, "Unto them, and said . . . wherefore, brethren, look ye out among you seven men . . . and they chose . . ." The twelve dare not take upon themselves so grave responsibility. They would recognize the authority and the democracy of the local church in the selection of those who were to be chosen as deacons.

3. Men were inducted into the office of the deacon after careful examination and earnest prayer. "Look ye out among you" (Acts 6:3, 6) cast carefully about in your minds, look closely upon those of the membership of the church, choose wisely and well those who are to be set aside to the work. "And when they had prayed, they laid their hands upon them." How solemnly beautiful the picture here! How deeply meaningful the teaching and example which from this early church come to us across the centuries! How tragic the neglect of churches today in giving heed to this Holy Spirit given admonition!

4. The creation of the office of deacon resulted in great blessing to the cause of Christ (Acts 6:5, 7). It brought peace to the troubled church: "And the saying pleased the whole multitude." The threatened storm subsided and peace and harmony reigned again. It resulted in blessed increase: increase in the church's testimony to Christ. "And the Word of God increased." It resulted in fervor and evangelism and in the increase of the membership of the church, "And the number of the disciples multiplied in Jerusalem greatly; and a great number of the priests were obedient to the faith." (Acts 6:7) How blessed the church today whose deacons accept their task with a sacred seriousness as did the deacons of New Testament days!

THE SPHERE OF THE DEACONS ACTIVI-

TY AND HIS RELATION TO HIS CHURCH AND HIS PASTOR.

1. Not a Dictator. A New Testament Deacon dictated neither to his church nor his pastor. The term "Deacon" must not be mistaken for that of "Dictator." In a democracy the ultimate authority reposes in the people who compose such democracy and every individual member of the democracy is bound by the laws by which the democracy is governed. In the United States the President is the highest officer of the nation. He must, nevertheless, render obedience to the country's laws. If he disregard a traffic signal in the smallest village he is subject to arrest by the village marshal, and may be required to answer in the village court for violation of the village law. His exalted position as President, instead of authorizing him either to make or to break the law, obligates him before the least and humblest citizen of the land to an example in obedience to the law. To refuse or fail in such obedience is for him to violate his sacred oath and repudiate the very principle—the rule of the majority—by which a Democracy exists.

A Baptist Church, as a New Testament Church, is a Democracy. The purest Democracy in all the earth. The one way by which such Democracy can determine its policies and carry forward its plans is through obedience to the will of the majority of its members as these seek to know and follow the Holy Spirit. For a Deacon, therefore, or a preacher or other individual member to undertake to dictate the policy of his church is for such an one to violate the sacred covenant by which he is bound together with others to carry out the will of Christ, and to repudiate the very principle by which his church exists.

2. To look after the temporal affairs of his church. Deacons are administrators in the temporal affairs of their churches. As a result of the pooling of funds, the early church was confronted with the serious problem of supplying daily the temporal needs of her members. Trouble arose, and in solving the problem which threatened the peace and usefulness of the church, the twelve apostles gave wise instruction and admonition: "Look ye out among you," they counselled, "Seven men . . . whom we may appoint over this BUSINESS," over this business. (Acts 6:3).

3. Deacons were and are to relieve the pastor of the burden of the business administration of the church. Clearly is this written in the Sacred Record together with the reason assigned for such admonition. "It is not reason," the disciples affirm, "That we should leave the Word of God and serve tables . . . Look ye out . . . seven men . . . whom we may appoint over this business. But we will give ourselves continually to prayer and the ministry of the Word." Acts 6:2-4. The pastor's ministry is a spiritual ministry and whatever turns him from or hinders him in his ministry of the Word is followed by tragedy. When her ministers were hampered and hindered in the ministry of the Word, tragedy threatened the early church. And for the same reason tragedy is upon us today. In a day of scepticism and multiplying isms of every description when there is such pathetic need of great fervent and fearless prophets of God, why is the complaint so often heard, "We do not have the mighty preachers of the Word which we had in the other day"? Whose heart does not bleed at the oft printed account of the broken minister, nerves snapping and lives cut short by the heavy burden of indebtedness upon his church? Who does not tremble before the spiritual dearth and spiritual depression which envelops us on every side? Too often is it true that the minister today must serve at the head of a great business institution shackled by a thousand administrative details which take him from prayer and from the ministry of the Word at fearful cost. When recently one of God's noble preachers fell under the crushing debt upon his church, and was forced to retire from his work, our heart cried out, "Why couldn't the church see he was being

crushed by his burden—no, by their burden?" Why did not the deacons see his distress and take upon their own shoulders the burden which were sapping his very life's blood from him? Why did not the pastor refuse to be the business agent even of a church that he might give himself to the ministry of the Word? New Testament Deacons are the chosen administrators in the temporal affairs of their church and should shield the pastor from such burdens encouraging him to give himself continually to prayer and the ministry of the Word of God.

Continued next week.

—BR—

A BRIEF HISTORY OF THE HUGUENOTS, ETC.

This new book by Rev. J. G. Chastain, D.D., is exceedingly readable and informing. It is wonderful how much of history is gathered from a wide field, and how well it is condensed into one volume of less than 400 pages. Those who read Dr. Chastain's "Thirty Years in Mexico" will be glad to know he has written this other book. There are several fine illustrations in the book including a good likeness of the author. Dr. Chastain believes that the Huguenots have made a worthy place in history in many lands after being exiled from France, and he pretty fairly proves his case. There is light thrown on the whole story of the Reformation, and its working in Western Europe and on this side of the Atlantic. This book deserves a wide reading and a permanent place in history. Added to the chapters on the general history of the Huguenots are three family trees which are preserved with worthy pride. The price of the book is \$2.00.

—BR—

SOUTHWIDE B. Y. P. U. CONFERENCE

The B.Y.P.U. theme for the year "Christ Our Authority" was the theme for the Conference. Dr. Harold W. Tribble of the Southern Baptist Theological Seminary brought the keynote address after the program for the year had been outlined by Secretary J. E. Lambdin. Each session had a particular theme and the hearts of the people were prepared for the messages by unusual devotional thoughts expressed in scripture and music. The Bellvue girl quartett brought messages in song at each service.

The second day—Civic Righteousness was brought to the attention of the Conference in a most forceful manner by Dr. John L. Hill, speaking on "Youth's Intelligence Test."

The Conference came to a great climax on the closing day as Missions came to the fore. Dr. J. B. Lawrence brought the challenge of the Homeland, Dr. Charles E. Maddry spoke on "Lands Afar." The plea of the hundreds of student volunteers was brought by R. Elton Johnson, a young pastor at Girard, Ala. Dr. T. W. Ayers followed this with "We must do something about it," and Dr. George Truett closed with the appeal to "Crown Him Lord of All."

Dr. C. Oscar Johnson and Dr. M. E. Dodd both brought challenges to youth to live their best for Christ.

A campaign to secure 25,000 new subscriptions to "Home and Foreign Fields" was launched by the B.Y.P.U.'s of the South. To encourage the unions to secure these a commission of 25 per cent will be given on each new subscription. Mississippi's quota is 2,000. A definite Missionary Reading Course for the B. Y. P. U.'s was presented—the aim, one Mission Book a Month by each member. The Hundred Thousand Club was presented in a challenging way to the Conference and their support was pledged. There were about 3,000 attending, Alabama had the largest attendance (outside of Tennessee). Mississippi had ninety in attendance.

The Conferences on Methods were most practical and helpful. The State B. Y. P. U. Secretaries were leaders and counselors for these.

Edwina Robinson.

THE MODERATE DRINKER IS A DRUNKARD

H. Beauchamp

The daily papers (many of them, but not all, thank the Lord) are publishing articles to teach people how to drink. We must teach them not to drink. Editor.

In this day of the readvent of legalized liquor in many cities, the American people must decide about drinking it. Shall they drink it moderately, excessively or totally abstain from it; and what shall they teach the young about it? We find there are two groups, those who condone, excuse or advocate moderate drinking and those who insist on total abstinence.

It might be well to make it clear that a moderate drinker is a drunkard, as science clearly proves. Attention is called to the statement of one of America's greatest scientific experts on this subject, Dr. H. W. Wiley, of pure food fame, for years the government chemist in Washington, who was declared, in testimony before the Senate liquor investigating committee in 1932, to be "better qualified to judge what is poor food and its effect on a human being than anybody in this country" and "the best expert in this country" on the question of what is intoxicating. He said "intoxication has four stages."

1. "When neither the man nor his friends know he is intoxicated, because alcohol goes at once to his brain, to the judging power, the idealistic power, and paralyzes those nerves which govern judgment. He is in the most dangerous condition when he is in that state of intoxication, more than in either of the three following, because he does not know that he is intoxicated . . . when as a matter of fact he is intoxicated." This first stage of intoxication, he showed, may be brought about by "one mug of beer."

2. "The second stage is when he has arrived at a state in which people notice he has had a drink lately; he is more talkative," etc.

3. "The third stage is when he cannot walk straight, and it is evident to everybody that he is intoxicated."

4. "The fourth stage is when he is drunk. In that stage he is less dangerous to himself or anybody else than in the other three stages." Quoted from the Senate Committee's Report.

If, having drunk his "one mug of beer" a man attempts to drive a car, his nerves that govern judgment having been paralyzed by the alcohol in it that had gone "at once to his brain," as Dr. Wiley says, and he misjudges the distance to that other car, or the telephone pole, an accident is likely to result, involving not only himself but others who are innocent victims. He didn't know that he was intoxicated, but he was, in fact, in the most dangerous and irresponsible stage of intoxication, or drunkenness. It was an old prophet who centuries ago said of certain drinkers, "Through strong drink they err in vision, they stumble in judgment." If that "one mug of beer" produces intoxication (that first dangerous stage), then the man who drinks it is, to that extent, drunk, for drunkenness and intoxication are synonymous terms in the dictionary. The moderate drinker then is a drunkard, who shall not inherit the Kingdom of God if unrepentant and unreformed.

It is now up to the better element of American society, and especially to the Christian people, to positionize themselves on the question of moderate drinking versus total abstinence. If the wets have their way, we are all set for an orgy of drunkenness, or intoxication, in this country. To be sure, the less extreme of the wets, like John D. Rockefeller, Jr., and some others, condone moderate drinking and condemn only "alcoholic excesses." They call that "real temperance" or "sobriety." "Sobriety," the dictionary says, is the moderate use of intoxicants. To condemn "alcoholic excesses" while condoning, or standing for, moderate drinking is an inconsistency and a waste of breath, for alcohol, even moderately used, shows, in innumerable cases, an irresistible tendency to lead on to alcoholic excesses and the ruin of body, mind and soul.

These lost drunkards should be saved. Total abstinence is the only dependable preventive of "alcoholic excesses." Nine-tenths of the crime of this country grows out of the drink habit, and these crimes are, with few exceptions, committed by moderate drinkers.

The moderate drinker will undoubtedly suit the brewer, distiller and the wet politicians better than any other sort. He will be a better customer, produce the government revenue and probably last longer, particularly if he stays from behind the steering wheel of a car.

The important question is, shall our children, and young people in the schools and elsewhere, be taught to look upon moderate drinking as allowable or harmless, or shall they be taught that alcohol is a habit-forming, narcotic drug and a poison and may not be safely used, even in moderation.

Dallas, Texas.

BACK TO GOD'S WAYS

J. L. Boyd

I would remind us, in the second place, that we turn back to God's Ways. It is not in man that walketh to direct his steps aright. Our ways are not God's ways. As the heaven is high above the earth, so are God's ways higher than our ways and God's thoughts than our thoughts. But, thanks to His name, He invites us to walk with Him in His ways and to talk with Him in His thoughts. It is our high privilege and, oh, how greatly to our advantage! We have in these trying times deviated from His ways into our own ways of sin and unbridled self-indulgence. The purpose, indeed, may be to drown our troubles and quell our fears. But if so, we forget that the primrose path leads but to the city of disappointed hopes and blighted lives. God's ways, 'tis true, are strait and narrow, and at times beset with dangers, but they lead somewhere; and it is not to a land of make-believe. It is a land of pure delight, and there is real joy in traveling the way that leads to it. God does not reign in the halls of revelry and the haunts of wickedness, nor does he companion with those who travel thither. For how can two walk together except they be agreed? His ways are ways of pleasantness and His paths are paths of peace. In them walk they whose chief joy is in giving and sharing with others and whose lives are examples of self-denial, and who pattern their lives after that of their Master who himself was rich but for our sakes became poor that we through His poverty might become rich.

Remember, "Whatsoever a man soweth that shall he also reap; he that soweth to the flesh shall of the flesh reap corruption, and he that soweth to the spirit shall of the spirit reap life everlasting." And he that sows to the wind shall reap a hurricane. Two ways are before us: God's way which by the town of Self-denial and Personal Purity leads to the City of Happiness, and our own way which by the towns of Self-indulgence and Personal Impurity leads to the Sodom of Despair. Come, let us turn back to where we left Him in the way and walk with Him in His ways, not only to enjoy His companionship but to take delight in doing His will and modeling our lives after His holy example. Let us sow to ourselves in righteousness that we may reap in mercy, and that the much desired and long awaited prosperity may come.

Back To Support of God's Cause

Lastly, I venture to call all God's people to turn back to an adequate support of His cause. In our distress of mind incident to the depression we have not played fair with God and the causes dearest to His compassionate heart. We have complained of loss of incomes and loss of savings, yet we have been able to provide adequately for our own personal selfish desires, and enjoyed many luxuries. We have lived in comfort, most of us, in our snug dwellings or a deal of the time in our comfortable cars out on the open road, but we have withdrawn

our support from the house of God and the objects for which they stand. And we have the effrontery to cry and whine Hard Times! Can we be so dumb as not to know that God's eternal verities stand? Or would we be so bold as to contend that our dereliction in this matter has nothing to do with it?

Hear what God says to His people of old, "Ye have gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye say, Wherein shall we return? WILL A MAN ROB GOD? YET YE HAVE ROBBERED ME. But ye say, Wherein have we robbed thee? IN TITHES AND OFFERINGS. Ye are cursed with a curse: for ye have robbed me, even this whole nation. BRING YE ALL THE TITHES INTO THE STOREHOUSE, THAT THERE MAY BE MEAT IN MINE HOUSE, AND PROVE ME NOW HEREWITH, saith the Lord of hosts, IF I WILL NOT OPEN YOU THE WINDOW OF HEAVEN AND POUR YOU OUT A BLESSING THAT THERE SHALL NOT BE ROOM ENOUGH TO RECEIVE IT. AND ALL NATIONS SHALL CALL YOU BLESSED, FOR YE SHALL BE CALLED A DELIGHTSOME LAND, saith the Lord of hosts."

AMERICA, BACK!

America, Back! 'Tis time to turn!
Retreat to the camp of God!
Retreat before your splendor lies
In ruins on the sod!
Our pilgrim fathers sought this shore
For purposes you now forget;
America, you've shut the door
Upon their God who's living yet!
Retreat in haste! Repent! Renew
Those holy things that nourished you:
Faith and prayer and reverence;
In these alone lies your defense.
Turn back from off this crumbling ground!
Mighty empires met death here;
Back up the path you've come is found
The heritage you once held dear.
America, retreat! Retreat!
Give your trailing stars the breeze!
Forward lies your sure defeat—
Backward, progress—on your knees!"

—BR—

Dr. L. Bracey Campbell makes the missionary address to the students of the Baptist Bible Institute on Tuesday of this week. Many will recall his missionary address at the Hinds-Warren Association; and the one he made on missions at the state convention in Tupelo.

Dr. C. C. Brown of South Carolina is said to have told a young pastor just going to his field of labor, "All you need is a suck bottle and a shot gun." If we get his meaning, it was that he would have two classes at least in the church to deal with, the baby sort who never get beyond the bottle stage, and the trouble makers who would have to be killed out.

It is interesting to compare items of expense in our State Board's budget with similar budgets in other states. The Word and Way says that in Missouri the items in their budget include \$3,500 for W.M.U.; \$11,000 for Associational Missions; \$2,500 for pastors' support; \$1,500 for interest and miscellaneous; \$9,060 for S. S. and B.Y.P.U.; \$775 for General Associational Expenses, and \$700 for Student Work.

When you went to the dry goods store recently and found that the price of a shirt had gone up fifty per cent, or that the price of hose had been advanced, it may have awakened in you at first a slight feeling of resentment. But there is no occasion for anyone to feel that way about the price of the Baptist Record being advanced from \$1.00 a year to \$1.50. Because when this year you pay \$1.50 for the Record you are getting exactly twice as much for your \$1.50 as you got last year for \$1.00. You are profiting by the change. And remember that if your church sees that the paper goes into fifty per cent, just half, of the homes, the price is only \$1.00 to each subscriber.

THE WASHINGTON CONFERENCE A CALL TO PRAYER

By M. E. Dodd

President, Southern Baptist Convention

The First Baptist Church of Brownwood, Texas, Dr. A. E. Prince, pastor, sent a memorial to the Southern Baptist Convention in Washington, which pleads for a day of fasting and prayer.

Similar suggestions have come from several sources, including pastors, laymen and godly women.

During the month of June I conferred with brethren about the matter of our taking the initiative in calling a conference of the nation for the purpose of considering the present state of morals and religion and of proposing some means of securing a spiritual recovery. We were so pressed with other matters, however, that this idea was not carried through.

In the early fall I received a letter from Dr. Albert W. Beaven, former president of the Northern Baptist Convention and now president of the Federal Council of Churches of Christ in America, saying that such a conference had been proposed in a small informal gathering of interested brethren in New York. After corresponding with me and others, Dr. Beaven called this conference to meet in Washington on December 6.

I consulted both personally and by letter with a number of brethren about the propriety of my attending and all of them with one or two exceptions urged me to go. So I went.

When this conference was called to order in the Lincoln room of the New York Avenue Presbyterian Church in Washington, by Dr. Beaven, there were some twenty odd men present.

During the same week a meeting of the Federal Council of Churches was held in Washington, but it was a separate and distinct thing from this informal gathering of the presiding officers of the major evangelical denominations of the nation.

Humility and Dependence

The conference was characterized by a deep sense of dependence upon God and a spirit of humility. Dr. Beaven read some of the most fragrant verses from that deeply spiritual book of Ephesians and a season of earnest prayer, led by different members of the group, followed, in which there was every indication of a desire to discover and do the will of God.

The responsibility which each member of the conference felt, sobered and solemnized the occasion. While the conference was personal, and it was voted that any statement issuing from it would be understood to represent no more than the attitude of the individuals concurring in the statement, yet there was at the same time the recognition of responsibility beyond ones self.

Three different sessions of the conference were held and an earnest effort was made to find common ground on which all could conscientiously stand in an appeal to the evangelical Christians of this nation.

The statement which is to be issued was prepared primarily and principally by Dr. Beaven, although practically every person present made some contribution of thought to it. This statement is now in its final stage and will be released to the public as soon as possible. I will, therefore, refrain from making any comment on the statement itself.

The conference group requested the administrative officers of the Federal Council to take the responsibility of getting the statement out to the public. Dr. Beaven and Dr. Cavett, the secretary, accepted this opportunity for service and promised that their office would get it out at the earliest possible date. It will be available for publication in the papers, for use in the churches and for any other use that may be made of it.

I may say that I have read the final draft of the statement two or three times and it im-

presses me as a statesman's document of deep conviction, high ideals and lofty purposes.

The statement deals with great principles rather than with incidental policies and will in the main be acceptable to a vast majority of the Christian people of this country of all evangelical faiths.

I may say that while the majority of those present in the conference were from denominations which are affiliated with the Federal Council, yet no distinction was made between them and those whose denomination is not affiliated with the Federal Council. In fact this conference was not a Federal Council meeting.

I believe I have a pretty accurate knowledge of Southern Baptists, their doctrinal convictions and practical policies and their spirit, and I believe I can say in connection with this conference meeting, three things:

1. Southern Baptists do not want any formal entangling alliances which would limit their utmost freedom in fulfilling the mission and proclaiming the message to which the Lord Jesus Christ has called them, as they see it.

2. Southern Baptists have a deep sense of the need for a revival of spiritual religion and are willing to do all in their power to secure this end.

3. Southern Baptists have in the past cooperated, do now, and will continue to cooperate with others in the promotion of moral ideals and spiritual values in the interest of all the people.

With these convictions deep in my heart, I participated in this conference with the brethren of other faiths and shall join with them in the appeal to all of our people to adopt those methods and means which have the sanction of Scripture, of sound judgment and common sense, which will serve the purpose of a spiritual recovery.

GREAT INTERCESSORS

By H. H. Smith

There is something about intercessory prayer that lifts it above every other form of prayer. Its utter unselfishness appeals to all. Abraham's intercession for Lot and his family is one of the most impressive incidents in the life of that great patriarch. "Wilt Thou consume the righteous with the wicked? Shall not the Judge of all the earth do right? Wilt Thou not spare the city for fifty righteous men? For forty, for thirty, for twenty? Oh let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there?" And the Lord answered: "I will not destroy it for ten's sake."

From the godly character of Abraham we may be assured that Lot had been warned of his peril when he "pitched his tent toward Sodom." A less generous soul might have assumed an "I-told-you-so" attitude, but no father could have offered a more tender plea for his own children than Abraham offered for Lot.

Abraham believed that the "Lord of all the earth would do right," but that did not excuse him from the duty of interceding for his kinsman. Do we not often fail as intercessors because of an easy-going attitude to the whole subject of prayer? Too often our course is something like this: The Lord is all-wise, all-powerful, all-merciful; why not leave the matter with Him? Such an attitude would make an end of all prayer.

When the children of Israel turned to the worship of the golden calf Moses was greatly distressed. "Ye have sinned a great sin, and now I will go up unto the Lord; peradventure I shall make an atonement for your sin. And Moses returned unto the Lord and said: 'Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sins,—and, if not, blot me, I pray Thee, out of the book which Thou has written.'"

The apostle Paul suffered deep agony of soul when his own countrymen refused to accept Jesus Christ as the Son of God, the world's Redeemer. "Brethren, my heart's desire and

prayer to God for Israel is that they might be saved. . . . I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh."

David Brainerd's evangelistic passion made him a mighty intercessor in behalf of the American Indians. "His love for souls amounted to a passion which nothing could cool or conquer," says his biographer. "No miser ever clung to his treasure as he grasped this idea and made it an ever-present and supreme object with him. No matter where he went, or what were his surroundings, the ruling bent of his soul was manifest. In health or in sickness, in his wigwam among the Indians, on his numerous and solitary journeys. . . . his supreme desire was to convert souls. He prayed so fervently for the conversion of the Indians that sometimes his clothing was saturated with perspiration." A paragraph from his diary reads: "Spent two hours in secret duties, and was enabled to agonize for immortal souls; though it was early in the morning and the sun scarcely shone, yet my body was quite wet with sweat."

All great evangelists have been great intercessors for the lost. Hear William Booth as he faced the submerged of London's slums: "I stand pledged before Heaven and Earth and Hell to go through with what is right and best for my fellows and my God, and by God's grace I will be faithful to my vows."

Recall what he saw in the slums of the great metropolis, and the opposing forces of evil, and applaud him for his fighting spirit: "While women weep, as they do now, I'll fight; while little children hunger, as they do now, I'll fight; while men go to prison, in and out, as they do now, I'll fight."

His biographer says: "He groaned over the degradation of men, he agonized over the debasement of women, and wept over the sufferings of children. . . . Sights of wickedness which other people would see and regret, seemed to stab him to the heart. Other people saw the drinking; he saw the poverty, the misery, the disease, and the godlessness behind it. The sins of London didn't shock him, they seemed to tear at his heart with claws that drew blood."

And when old age came upon him he did not desist from his labors, but visited three or four countries of Europe one year, when he had passed his four score years. At last he became blind from cataract, and turning to his son, he said: "Bramwell, I have done what I could for God and for the people with my eyes. Now I shall do what I can for the people without my eyes." And so he did. During the extreme feebleness of his last days, his daughter left him alone for a few minutes and came back to find him restlessly moving about the room. "Now, father," she said, "you promised me that you would sit still until I came back." "Oh, I know," he said, "but how can I? I'm thinking of the suffering women and children, and how can I sit still?"

Is intercessory prayer becoming a lost art with the church? It is more than a privilege, it is a duty. Samuel said: "God forbid that I should sin against the Lord in ceasing to pray for you."

Ashland, Va.

Isn't it funny the way we seek to banish depression? Somebody suggests that the pyramids of Egypt were built to give work to the unemployed, and now a lot of people who have plenty of time on their hands and more money than they know what to do with spend both in traveling across seas and continents to see the pyramids, one of which would cost six billion dollars at present prices to duplicate. And our R. F. C. and all the rest of the alphabetics haven't cost us as much as that. Maybe we are spending our money to more profit now in building roads so that the average man can get far enough away from home to be better satisfied when he gets back.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss. Young People's Leader—Miss Edwina Robinson
 Personal Service—Mrs. M. O. Patterson, Clinton, Miss. President—Mrs. A. J. Aven, Clinton, Miss. Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.
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WATCHWORD FOR 1934. "BE STRONG AND OF GOOD COURAGE—FOR THE LORD THY GOD IS WITH THEE."

HYMN—ALL HAIL THE POWER OF JESUS' NAME.

The Writing

("What I have written, I have written." Jno. 19:22).

Time reaches forth his scrawny hand and grasps The book which I have writ. He keys the clasps, And places it upon the Shelf of Years. In vain I plead with smiles, entreat with tears, That I may make erasures here and there;— May write, "A cup of water," or "A Prayer."— With meaning, mournful sigh he turns away: "What thou hast written, thou has written for aye."

M. M. Lackey.

How fitting to follow our 1933 Watchword "Launch Out into the deep and let down your nets" with "Be strong and of good courage—for the Lord thy God is with thee." Joshua was taking up a task that God had prepared him for. He had launched out into the deep—he had been a good follower during the day of Moses' leadership. He knew the law that had been given Moses and God had told him not to turn from it, neither to the right or to the left—to meditate upon it day and night that he might do all that was written therein. Then He says to Joshua "Be strong and of good courage—for the Lord thy God is with thee."

If we want to claim His presence and power throughout this year of 1934 then we must be ready to go and carry the Gospel message to the ends of the earth. As you stand at the threshold of this New Year filled with many golden opportunities to bear the message of the Gospel, are you ready to put yourself entirely into His hands and follow Him as completely as Joshua followed in the days of old.

We are printing here below the dates and places for the associational Institutes in the first three districts:

District I

Simpson, Copiah—Jan. 8, Georgetown.
 Hinds-Warren, Rankin—Jan. 9, Edwards.
 Yazoo, Holmes, Madison—Jan. 10, Canton.

District II

Sunflower, Leflore—Jan. 18, Moorhead.
 Deer Creek, Bolivar—Jan. 17, Leland.
 Riverside, including Rome, Shelby and Drew—Jan. 16, Clarksdale.

District III

DeSoto, Tate, Panola, Marshall—Jan. 15, Coldwater.
 Tallahatchie, Yalobusha, Lafayette and Calhoun—Jan. 12, Coffeeville.
 Grenada, Montgomery, Carroll—Jan. 11, Winaona.

Woman's Missionary Union of Mississippi and especially Lawrence County has lost one of its best friends in the going Home of Miss Gertie O'Mara, Silver Creek. She was always faithful and loyal in carrying on through every activity of the Woman's Missionary Union. We shall miss her. We wish to extend our heartfelt sympathy to the members of her family.

Members of our Executive Committee as well as other members of our W.M.U. family will deeply regret to hear of the serious automobile accident of Mrs. Isham Evans, Chairman of Dis-

trict 5. We do not know of the details but we do know that she will be in bed for several weeks. I am sure her friends will be happy to send her a line.

The following comes from Miss Margaret Buchanan of Blue Mountain. "We had a good season of prayer, met each afternoon at two-thirty, circles in charge the four days, then on Friday we met from 10:00 to 12:00, then from 2:00 to 4:00 in the afternoon, going home for lunch. In the five days we touched 50 women, on Friday 31 came and went, some staying all the time. The spirit was fine and our offering shows real heart interest. We had letters from two of our China fields—Pearl Caldwell and from Mary Anderson with words from Mrs. Graves. Of course these personal messages made our meetings more interesting, though they were personal letters to homefolks."

A Y.W.A. Dream That Came True

The Dream. The dream, first expressed in a letter that came to the desk of the Cor. Sec. of the Brazilian W.M.U. in 1931, was presented, with some misgivings, to the Convention in Maceio, Alagoas, in January, 1932. Well might one have fears, for the "dream" was that our 28 small Y.W.A.'s, scattered all over Brazil, should by themselves support a teacher in the heart of Brazil where our Home Mission Board maintains work.

Present in the Convention was a young woman, Marcolina Magalhaes, who for some time had felt that God was calling her to dedicate her life in a definite way to the work in the interior of Brazil. When she witnessed the presentation of the dream and its enthusiastic reception, she wanted to help make it come true. A conference was arranged with the Secretary of the Home Mission Board, and so rapid was the march of events that on the 4th of April of the same year Marcolina was on her way to Porto Franco in the far interior of Brazil, and the young women were saying: "Marcolina is ours."

Marcolina never heard the Gospel until she was thirteen years old, and when she accepted Jesus and was baptized, the family with whom she lived (her father was dead) persecuted her and tried to persuade her to give up her new faith. She remained true to her ideal, however, and with the help of Missionary Mein and others, was able to go to school and prepare herself for Christian work. It was in 1931 that she finished the Christian Workers' Course in the Baptist School at Pernambuco. She was a faithful and enthusiastic member of the College Y.W.A., and it was in the Y.W.A. that she heard the call to dedicate her life to definite missionary service.

The New Work Begun. It took a month for Marcolina to arrive at her new field of work. Of the last stage of the journey she writes:

"I didn't like the trip at all on the river launch. It was anything but pleasant. I sat for six days on top of a trunk, and it was on top of sacks of salt! The food was dreadful and at night we slept on the islands. Some times we had to sleep out under the trees if there were no houses. But that is over and I give thanks to our kind heavenly Father that I have left the comforts of the city and that I am here ready, with His help, to serve where the needs are much greater than I ever imagined. Remember the work in your prayers. What would become of me if you forgot to pray?"

On the third day after the arrival of the new teacher, she was elected president of the W.M.S. in the little church. The W.M.S. meets every Monday night for study and prayer, and once a month the women go in groups to neighboring villages three and four miles away and do house to house evangelistic work. In every home they are well received and the people beg for weekly instead of monthly visits, but because of the long hard trips on foot, their requests cannot be granted. In a recent letter she tells of an evangelistic tour that the women were planning to a village 25 miles away from the home base. This tour was to be preceded by a week of prayer meetings.

On June 12th, 1932, the day school was opened, with a matriculation of fourteen pupils. It stayed around this number for the first year, for the priest of the town kept up an active campaign against the Baptist school, and of course many of the citizens were influenced by him. They were told that it was preferable for their children to grow up illiterate than to be educated under evangelical influences. However, the school has grown in favor and this year finds thirty-four happy boys and girls matriculated in the school that is part of the Y.W.A. dream.

Marcolina has also organized a Sunbeam Band and her description of the Children's Day program was most interesting. It was the first time that the children had ever heard of Children's Day and there was no end to their questions. The envelopes for the offering were distributed and they began at once devising plans whereby they might earn some money. Some sold chickens and eggs; others sold cocoanut oil; and still others carried water from the river to neighbors thereby gaining some pennies for their offering. When Children's Day came the crowd was so large that the church building was far too small and they had to seek a larger room. The children did well with their parts and and every one felt that it was a day to be long remembered. The offering came to twenty mil reis (about \$1.75), and it was sent in to be used for the mission work in Portugal.

Marcolina has already taught the W. M. U. Manual and Baptist Beliefs, and is now teaching a book on Personal Soulwinning. Not only women but also men attend the classes and she says often the room is full. We feel that our worker is where the Lord would have her because her every effort has been blessed by Him and she seems so happy in it all. Her humility, faith and great zeal put some of us to shame when we compare our work with hers.

The Dream Come True. So the dream has come true. The Corresponding Secretary wonders how she could have had such little faith when the suggestion first came to her hands. The blessings have been many but only a few will be enumerated: (1) As soon as the appeal was made, the offerings began to come in and we have on hand now sufficient funds to pay the Home Mission Board what it has paid out on Marcolina's salary during the 21 months that she has been on the field; (2) We have almost twice as many Y.W.A.'s today as we had when the plan was launched; (3) The interest in the missionary work has been greatly deepened, and the Y.W.A.'s manifest a desire to undertake even greater things; (4) The women are beginning to see the necessity of organized work for the younger women and to realize that the future of our work depends largely on them.

Minnie Landrum,
 Caixa 2655, Rio de Janeiro, Brazil.

The Baptist Record

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

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East Mississippi Department

By R. L. BRELAND

HAPPY NEW YEAR

The Old Year is dead. The New Year is here. As we look back over the past year we see many things for which to be thankful to Him, the giver of every good and gracious gift. He has been far better to us than we have been to Him, better than we deserved or were anywise worthy to receive. From many standpoints it has been a bad year. Many are in dire need. Religion is not as much in evidence as it should be, and as it has been. While both of these conditions, it seems to me, are improving. Yet there is room.

As we face the future, we should have faith in God, believe His promises and go forward. Let us labor, give and sacrifice just as if everything was as bright as the noonday sun. If we will do that things will get better. The lack of faith, in God and man, is the primary cause of all our troubles. When we regain faith in God and our brethren, then a better day will be here. Suppose we begin the New Year with that resolve. I am not much on new year resolutions, for most of them are soon broken; but here is one resolve that I believe in. Let Baptists, and all other Christians as to that, resolve to step out on the promises of God in full faith that He still lives and that He meant every word in His holy Book. That will restore prosperity as well as spirituality to our land. God controls everything, and when His people who are called by His name will do His will, then He will give us better times. He has promised it, and He cannot lie. Make 1934 the greatest year in your life.

Happy New Year to all.

Rev. C. H. Ellard has been called as pastor by Carrollton and North Carrollton Baptist Churches and will move on the field as soon as he finishes his course at the Baptist Bible Institute. He will be-

gin work with these churches at once. He is coming to a good field with some mighty fine people living there. For four years the writer has been with North Carrollton and he is free to say that he never had better friends anywhere. May the Lord be with pastor and people.

The recent Pastors' and Laymen's Bible Study Assembly of North Central Mississippi passed some strong resolutions relative to our present prohibition laws. They will likely appear in this issue of the Record. Some of our legislators may be fooled into the idea that prohibition is dead in Mississippi and vote to legalize beer and liquor in our state; but prohibition is not dead and those who vote for the return of intoxicants may as well get ready to be overwhelmingly defeated at the polls two years from now. If liquor is allowed to be sold in the state there will be such a mess of things, so much drunkenness and rowdiness by the hoodlums, that the sentiment will be stronger for prohibition soon than it has ever been. Those who wish to stay successfully in politics in our state had better be careful how they vote for the return of liquor. This is fair warning.

Rev. J. H. Page, of Oakland, has his same work this year: Oakland, Elam, Spring Hill and New Hope. This is his third year with these good churches.

I have been watching the editorial course of the Daily Clarion-Ledger, published at Jackson, Mississippi, and I want to commend this paper to the reading public of the state. It stands for sobriety, morality and the higher and better things of life. So few of our daily papers stand for these things these days.

Rev. Loyd T. Grantham visited his father and sister here last week and delivered an inspiring Bible study at prayer meeting. Bro. Grantham has his time well taken up in Neshoba County and is doing a good work. He preaches at the court house in Philadelphia each Saturday afternoon. Great crowds hear him there. Blessings on his work.

The writer takes this opportunity to thank his friends here and there for remembrances during the Christmas season. May the Lord bless every one. Mrs. Breland joins in this expression.

—BR—

A CALAMITY THAT MUST BE AVERTED

By

Wm. James Robinson, A.M., D.D.

—O—

We hear so much about calamities, distressing need, emergencies and obligations; and our personal burdens are so heavy, and our own economic condition so uncertain that many of us are finding it hard to consider an appeal. These facts, regrettable as they are, are truly irresistible arguments that there are some appeals we must heed or experience irretrievable loss. There are times when "We must all hang together or all hang separately." Our cooperative work as churches faces such a time now. The answer to one pertinent question gives our

decision. Will we "Seek first the kingdom of God and His righteousness" or give first place to our own material interests? or will we deny the Lordship of Jesus Christ and personally assume responsibility for our own welfare? There is only one answer a true Christian can give.

Just as there is a source for every stream, and a foundation for every building so there is a foundation for every worthy enterprise. "The man in the street" never sees the foundation of the skyscrapers, but he fervently admires their grandeur as he strains his eyes to see their pinnacles. Our cooperative work has a grandeur far surpassing any commercial enterprise. Its beauty is not in granite, bronze and steel, but it glows with the sublimity of the labors of love. Its value can not be computed in the banking houses of our country. It is the bulwark of our nation, the transformer of the world, and the hope of glory for all.

Our schools, hospitals, orphanages, old folks homes, ministerial relief, missionary agencies and all the other interests fostered by us as a body of the Lord's people are each and severally worthy of our heartiest support. But these things are results of certain intellectual and heart conditions that are themselves nurtured by other agencies. If these institutions and our glorious labors of love thrive there is one agency that must renew its strength daily and run and not weary. It is our weekly papers.

It is my deepest and abiding conviction that if we are to carry on effectually as a people we must have a strong, commanding, deeply spiritual press. Our Baptist weeklies are dying. A few have already died. Others are almost dead. I hasten, so far as I am able to do so, to exonerate our editors from all responsibility for this most regrettable condition. So far as I know there is not a Baptist weekly on this continent that is not in financial distress. These papers must be saved and made to glow with spiritual fervor of the truest and deepest order or our organized work will suffer, our churches will suffer and our homes will inevitably decline in character. This matter is so vital to our welfare that it claims the serious consideration of all who love our Lord and His kingdom. The obligation to produce and maintain a worthy current lit-

erature rests on every one of our vast constituency; but we must look to certain ones, more than to others, as we do in every enterprise, to get commendable results. The proverb that, "What is the duty of all is the task of none" is too nearly true.

I would, first of all, charge our
(Continued on page 16)

Help Kidneys

If poorly functioning Kidneys and Bladder make you suffer from Getting Up Nights, Nervousness, Rheumatic Pains, Stiffness, Burning, Smarting, Itching, or Acidity try the guaranteed Doctor's Prescription Cystex (Siss-tex) — Must fix you up or money back. Only 75¢ at druggists.

Cystex

TO STOP A COLD QUICK

—Treat it in the First or Dry Stage!

A COLD is nothing to treat lightly. It may end in something serious. A cold is an internal infection—keep that in mind. It is an infection that usually passes thru three stages.

The first—the Dry stage, the first 24 hours. The second—the Watery Secretion stage, from 1 to 3 days. The third, the Mucous Secretion stage.

The Four Effects Necessary

The thing to take upon catching cold is Grove's Laxative Bromo Quinine. It is expressly a cold remedy and it does the four things necessary.

First, it opens the bowels, gently, but effectively, the first step in expelling a cold. Second, it combats the cold germs in the system and reduces the fever. Third, it relieves the headache and that grippy feeling. Fourth, it tones the system and helps fortify against further attack.

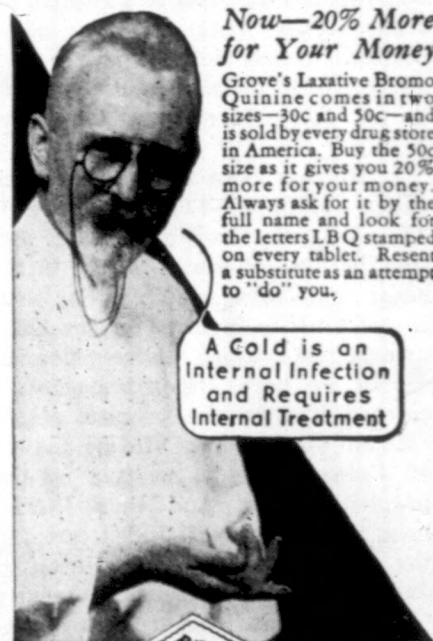
This is the treatment a cold requires and anything less is taking chances.

Grove's Laxative Bromo Quinine is utterly harmless and perfectly safe to take. It is, and has been for years, the leading cold and gripe tablet of the world. That testifies to its safety as well as efficacy.

Now—20% More for Your Money

Grove's Laxative Bromo Quinine comes in two sizes—30c and 50c—and is sold by every drug store in America. Buy the 50c size as it gives you 20% more for your money. Always ask for it by the full name and look for the letters L.B.Q. stamped on every tablet. Resent a substitute as an attempt to "do" you.

A Cold is an Internal Infection and Requires Internal Treatment



Eczema

is only skin deep and may be instantly relieved and quickly healed by the use of Cranolene, the cranberry treatment for stubborn skin diseases. You pay only if you can say you are cured. Write today.

Cranolene, Dept. 39, Girard, Kans.

The Best GRAY HAIR REMEDY IS MADE AT HOME

You can now make at home a better gray hair remedy than you can buy, by following this simple recipe: To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it yourself at very little cost. Apply to the hair twice a week until the desired shade is obtained.

Barbo imparts color to streaked, faded or gray hair, makes it soft and glossy and takes years off your looks. It will not color the scalp, is not sticky or greasy and does not rub off. Do not be handicapped by gray hair now when it is so economical and easy to get rid of in your own home.



GROVE'S LAXATIVE BROMO QUININE

Sunday School Lesson

W. A. Sullivan

January 7, 1934

The Birth and Childhood of Jesus
Matthew 1:2-23

Jesus is the great theme of the Gospel by Matthew. He is presented as King of "The Kingdom of Heaven." The Phrase "Kingdom of heaven" occurs in Matthew more than fifty times. It is found in every chapter except four — the first, second, fifteenth, and seventeenth. Obviously Matthew's gospel was written primarily for Jewish readers to whom the concepts "king" and "kingdom" had long been familiar, and to whom the coming of a Descendant of David to "restore again the kingdom to Israel" had long been a cherished hope. Israel's prophets had foretold the coming of such a Messiah. Matthew presents Jesus as King. In our first lesson of the new year we study "The Birth and Childhood of Jesus."

1. He is a descendant of David (Isa. 11:1; Zech. 16:2; Rom. 1:3). The gospel by Matthew begins with "Jesus Christ the son of David." Matthew traces the genealogy of Jesus from "Joseph the husband of Mary, of whom was born Jesus" back through the lineage of David to Abraham (Mt. 1:1-16). Jesus was born of royal descent. He was heir to the throne of David.

2. Jesus was born of a virgin (Matt. 1:18-23). More than 700 years before Jesus was born Isaiah said (Isa. 7:14) "Therefore Jehovah himself shall give you a sign; behold a virgin shall conceive, and bear a son, and they shall call his name Immanuel." That prophecy was literally fulfilled in the birth of Jesus. (The writer of these notes declines to speculate as to the virgin birth of Jesus. He accepts the gospel story literally and rejoices in it.)

3. He was born in Bethlehem of Judea (Matt. 2:5-11; Luke 2:4-30). The prophets had said long ago that Bethlehem would be the birthplace of "The Messiah." So when Herod craftily inquired of the chief priests and scribes where "Messiah should be born" they immediately referred him to the prophet Micah (Micah 5:2) saying, "In Bethlehem of Judea, for it is written by the prophet saying, And thou Bethlehem in the land of Judea, art not the least among the princes of Juda; for out of thee shall come a Governor, that shall rule my people Israel."

4. He was a Light to the Gentiles (Matt. 2:1-12). Such the prophets had said He would be (Isa. 42:6; 49:6; 60:3). So "there came wise men from the East to Jerusalem saying, Where is he that is born King of the Jews? For we have seen his Star in the East, and are come to worship him." Who those strangers were, or how many of them there were, we do not know. Obviously they were gentiles from some far Eastern land. One of their

prophets more than fifteen hundred years before had said (Numbers 24:17) "I shall see him, but not now: I shall behold him but not nigh: there shall come a Star out of Jacob, and a Scepter shall rise out of Israel. Etc." That old prophecy had not been forgot. (To many who sat in the region of the shadows of death far beyond the confines of the land of Israel it was cherished as a great hope. By the gracious providence of God it led some of them to the "Word become flesh" in the Cradle at Bethlehem. Those strangers who came from the far away East to worship Him at his birth, like certain Greeks (from the West) who came seeking to see Him on the occasion of His triumphal entry into Jerusalem (Jno. 12:20-22) were but an earnest of the great multitude which John saw (Rev. 8:9-10) "which no man could number, of all nations, and kindreds, and peoples, and tongues, stood before the throne, and before the Lamb, clothed in white robes, and palms in their hands; and crying with a loud voice saying, Salvation unto our God which sitteth on the throne, and unto the Lamb.")

5. Jesus—Emmanuel (Matt. 1:21, 23). "Thou shalt call his name Jesus, for he shall save his people from their sins." Jesus saves. He saves His people, (1) from the guilt of their sins, (2) from the penalty of their sins, (3) from the power of their sins, (4) from the pollution of their sins, and (5) from the love of their sinful, evil ways.

"Emmanuel: God with us." God with us in childhood, in youth, in middle age, in death. God with us: In our sins, in our temptations, in every difficulty, in all our needs, in sickness, in suffering, all the way, to the end, through death, eternally. God with us: To forgive, to heal, to strengthen, to guide, to help, to comfort, to chastise, to keep, to deliver, to crown, to glorify. Amen.

SPECIAL SERVICES

Special services were held Sunday, Dec. 17, at Central Baptist church, "Rawls Springs," six miles north of Hattiesburg. These services were to commemorate the 50th anniversary of this church, which was organized Sept. 24, 1883, with Rev. H. B. Cooper as the first pastor and eighteen charter members. Since its organization, this membership has grown until it has reached one hundred sixty nine.

The following brethren have served as pastors: Nov. 8, 1884, T. E. Robinson; March 9, 1900, W. A. Roper; March 1, 1903, M. J. Derrick; Feb. 18, 1905, L. D. Posey; April 1, 1909, A. L. O'Brian; Jan. 21, 1911, J. L. Wilson; Feb. 1914, J. P. Williams; Sept. 16, 1916, R. G. Joiner; June 15, 1919, R. W. Thurman; Aug. 22, 1920, A. B. Weathersby; Jan. 23, 1921, L. H. Harper; March 25, 1923, W. F. Yarborough; Oct. 24, 1925, D. A. Youngblood; Aug. 14, 1926, W. S. Allen; Jan. 20, 1929, J. E. Wills; June 16, 1929, D. A. Hogan.

Many former members were present as well as a large number of the present membership.

Interesting talks were made by Mr. F. F. Rawls, H. L. Aultman, Mr. Mixon and M. M. Sexton. Songs were sung in the old fashioned way, the leader 'lining' the hymns. The program was concluded by a message brought by President W. E. Holcomb of M. W. C.

Pray for this church that it may continue the good work it has been doing.

D. A. Hogan

LYNCHINGS IN 1933

I send you the following information concerning lynchings for the year 1933. I find according to the records compiled in the Department of Record and Research of the Tuskegee Institute that there were 28 persons lynched in 1933. This is 20 more than the number 8 for 1932; 15 more than the number 13 for 1931; and 7 more than the number 21 for 1930. 14 of the persons lynched were in the hands of the law; 9 were taken from jails and 5 from officers of the law outside of jails; the bodies of 2 of the victims were burned.

There were 37 instances in which officers of the law prevented lynchings. 6 of these were in Northern and Western States and 31 in Southern States. In 24 of the instances the prisoners were removed or the guards augmented or other precautions taken. In the 13 other instances, armed force was used to repel the would be lynchings. A total of 48 persons, 11 white and 27 negro, were thus saved from death at the hands of mobs.

Of the 28 persons lynched, 4 were white and 24 were Negro. The offenses charged were: murder, 8; rape, 3; attempted rape, 3; wounding persons, 3; altercation, 1; no offense reported, 3; striking man, 1; slapping youth, 1; kidnapping, 2; stealing liquor, 1; insulting women, 1; threatening men, 1.

The States in which lynchings occurred and the number in each State are as follows: Alabama, 3; California, 2; Georgia, 4; Louisiana, 4; Maryland, 1; Mississippi, 3; Missouri, 1; North Carolina, 1; South Carolina, 4; Tennessee, 3; and Texas, 2.

RESOLUTIONS

Passed by the North Central Mississippi Baptist Pastors' and Laymen's Bible Study Conference, New Hope Baptist Church, Slate Springs, Miss., Dec. 18, 1933. This conference is composed of pastors and laymen representing churches in several counties in this section of the state.

Whereas the National Congress and thirty-seven states have voted the 21st Amendment to the National Constitution and thus repealing the 18th Amendment to the Federal Constitution: and

Whereas, the legalization of the sale of intoxicants in Mississippi is

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Work of the Highest Quality
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BUDDE & WEIS MFG. CO.
JACKSON, TENNESSEE

back where it was previous to the adoption of the 18th Amendment; and

Whereas, an effort will be made in the next session of the Mississippi Legislature to change our present statutory laws concerning state prohibition; and

Whereas, beer—3.2 and above—is now being sold in the state contrary to the laws of the state; and

Whereas, we believe that it will be to the better interests of our state to maintain and enforce our present laws; and

Whereas, we would encourage all law enforcement officers in the discharge of their duties in upholding our temperance as well as all other legislation;

Therefore Be It Resolved: That we humbly petition and pray the Senators and Representatives of the several counties represented by this conference to support and stand by the present laws of our state and see to it that they are maintained intact;

That we call upon our sheriffs to enforce these laws;

That sufficient funds be appropriated to make possible more adequate enforcement;

That we assure all officers of our wholehearted support, and

That copies of these resolutions be sent to the several Senators and Representatives, the Sheriffs, the county publications, and the Baptist Record.

Signed:

J. H. Hooks,

J. W. Hicks,

R. B. Patterson,

Committee on Resolutions.

"My Mother Took It, Too"



Here's Strength for Rundown Women

"My mother used to take Lydia E. Pinkham's Vegetable Compound. After I grew up she gave it to me. I have been doing housework for eleven years. I felt weak and tired at certain times. Your medicine gave me more strength and built me up when I was rundown."—Mrs. Mary Garant, 415 Adams St., N. E., Minneapolis, Minnesota.

If you are weak, nervous and rundown give this medicine a chance to help you too. Your druggist sells it.



LYDIA E. PINKHAM'S Vegetable Compound

98 out of 100 Women Report Benefit

NUMBERS IN REVIVALS

The qualification for baptism and church membership are, first: Repentance toward God, with confession of sin as evidence of repentance (Matt. 3:6; Mark 1:5). Second: Faith in Jesus, the Son of God, with confession of Jesus as the voluntary substitutionary sacrifice for our sins. (I Cor. 15:3; I Peter 2:24; Matt. 27:35; John 3:16). Third: The New Birth — Regeneration. ("Ye must be born again," John 3:7). The Holy Spirit only can regenerate; make us partakers of the divine nature—and only such as possess these Scriptures pre-requisites are proper subjects for baptism and church membership.

All thus prepared will desire fellowship with the "children of God." (Gal. 3:26) And voluntarily apply for church membership. The great desire for and dependence upon numbers, and the unscriptural methods used to induce the unregenerate and worldly-minded to "join the church" is the greatest cause of inefficiency and trouble among Baptists today.

More real good could and would be accomplished by one-third our number, of humble, faithful, consecrated, "born again," (John 3:7) "children of God," (Gal. 3:26) in "unity of faith," (Ps. 133:1; Eph. 4:3-13) for in such case there could be joyful unison of action.

I would prefer to be one of a Gideon band of 300 God-chosen soldiers, than one of the 32,000 that Gideon started with. "Two cannot walk (or work) together except they be agreed." Amos 3:3. Children of God and children of the devil cannot agree. I have read that some pastors concede that half the members of our churches are unregenerate—"carnally minded" (Rom. 8:6, 7, 8). Quit putting the world into our churches, which is being done, chiefly, by so-called "revivals." Can that which never existed be revived? Is there no difference between conviction and revival? The threshold—the "door" of a church is the place to guard against delinquent members, division and wrangling in New Testament (Baptist) churches. A good king made a first-class blunder by "numbering the people," that involved him and the people in distress and great loss of life. Please read carefully, thoughtfully, I Chron. 21st chapter. Read, also, Deut. 7th and 8th chapters. I beg

I WILL HELP YOU RAISE MONEY!...

My co-operative plan enables women's clubs and church organizations to raise much-needed funds with very little effort.

Gottschalk's Metal Sponge, the original sanitary metal scouring device, is known and endorsed by millions of women throughout the land. To keep pots and pans shiny and bright, it has no equal. This year there are two additional Gottschalk items to go with the original Metal Sponges—namely, Kitchen Jewel and Hand-L-Mop. Write today. I will help with your money problem.

METAL SPONGE
SALES CORP.
John W. Gottschalk, Pres.
2726 N. Mascher St.,
Philadelphia, Pa.

The Little
Fellow that
does the
BIG Job

GOTTSCHALK'S
THE ORIGINAL SANITARY
METAL SPONGE

that you read these three chapters. God knew David's motive in "numbering the people."

"O, that men would praise the Lord for His goodness," and give Him the glory due His holy name as our Creator, Preserver and Redeemer.

C. M. Sherrouse,
Biloxi, Miss.

HOSPITAL BONDS PAID By Louis J. Bristow, Supt.

Perhaps it will be of interest to the brotherhood to know that the Southern Baptist Hospital in New Orleans paid its bonds and interest which matured December fifteenth. Amidst conditions which have caused so many denominational agencies to default, this hospital has never failed to meet its obligations when they were due. Nor have we received a dollar from the Hundred Thousand Club, or any other "debt raising" effort.

Moreover, the Hospital has paid its operating expenses and has done considerably more charity work than the cooperative gifts would have paid for.

The Hospital is one Southern Baptist agency which has never failed to meet its obligations, both current and deferred. It has lived within its income and never had an "emergency."

But this has been done only by reducing salaries and other expenses. Indeed, there are seventy-two people working for the Hospital without any salary whatever—only board and laundry.

We feel that in these stressful times the brotherhood will be strengthened in hope and renewed in courage by learning that the condition of the Hospital in New Orleans is such as to give cause for thanksgiving and praise to our Heavenly Father.

EVANGELISM

The word "evangelism" has a charm for me; no reference to it ever escapes my notice. The recommendation of the State Convention in its recent session at Tupelo, "that emphasis be placed upon evangelism in all the churches during the year 1934" meets with the hearty approval of every one who is interested in the salvation of the lost.

Now that our leaders have turned their attention toward emphasizing the gospel of Jesus Christ, it shows a healthy spiritual atmosphere, and may God bless the movement with the power of the Holy Spirit.

But what is evangelism?

Every kind of preaching is not evangelism. Having meetings, praying prayers, singing songs, and preaching sermons goes along with evangelism but it is not always evangelism. A congregation may assemble and every form of worship mentioned above be performed, and even the sermon may be preached with great fervor, and may be the whole truth covering the subject discussed and be utterly void of any phase of evangelism.

I have seen this done too often. Evangelistic preaching is setting forth the fundamental doctrines of

the gospel, and explaining the way of salvation with great care; not taking for granted that everybody is already acquainted with it.

The fundamental doctrines of the gospel, briefly are:

The deity and virgin birth of Christ.

His vicarious sufferings.

His substitutionary death.

Redemption through His blood, who died for our sins according to the scriptures; and was buried, and rose again the third day according to the scriptures.

The explanation of the gospel is setting forth the absolute necessity of the new birth; showing that men are dead in sins and that new life is necessary.

It is showing that a personal and vital experience of grace is necessary; that salvation is wholly of grace, and is instantaneous: that is, that a sinner with a broken and contrite heart, who has a change of mind toward God and exercises faith in the Lord Jesus Christ is instantly saved, once for all time; and safe every moment thereafter; kept by the power of God.

When this gospel is preached two things inevitably happen:

(1) There will be opposition to it by those who believe and preach a perverted gospel.

(2) A great spiritual awakening and the manifestation of the power of the Holy Spirit in the genuine salvation of lost souls.

A perverted gospel is "another gospel" like those false apostles were preaching to the Galatians. It sets forth Christ as a partial Saviour: that is, He will do His part if men will do their part. And while they differ as to what man's part is, they all agree on one essential point, viz: that men have something to DO in order to be saved, or to keep saved after once being converted.

Some add the keeping of the law, (that is what they preached to the Galatian Christians), some say water baptism is essential; others, that it is necessary to reform and live a life of practical righteousness in order to be saved at last: thus, making salvation a long-drawn-out process, a prize to be won by a faithful life of obedience.

What we need while we are placing the emphasis on evangelism is to be sure we place it on the right kind of evangelism.

THE SONGS MY MOTHER SANG By Clyde Edwin Tuck

I often catch vague fragments of a tune,

Or haunting airs like doves in summer croon,

Which bring back childhood's happy time of June,

And songs my mother sang.

The melodies she loved the best to sing,

Beneath the elms, at work down at the spring,

Now faintly come to me on fancy's wing—

The songs my mother sang.

I hear from the old orchard, as the breeze

Wafts fragrance from the snow-white locust trees,

THROAT RAW?

FIVE minutes after you rub on soothing, warming Musterole, a raw, burning throat should feel much easier and free of irritation! Relief generally follows, if the application is continued once an hour for five hours.

Musterole gets such marvelous results because it's NOT just a salve. It's a "counter-irritant"—easing, warming, stimulating and penetrating—quick and helpful in drawing out pain and infection.

Used by millions for 25 years, Musterole is pure, clean, safe and easy to use. Recommended by many doctors and nurses. All druggists. In three strengths: Regular Strength, Children's (mild), and Extra Strong.

Radio: Tune in the "Voice of Experience," Columbia Network. See newspaper for time.

FREE—Write name and address on Musterole carton, mail to Musterole Co., Dept 20, Cleveland, Ohio, and receive free a regular 35¢ package of Musterole Cold Tablets.



And round the apple-blossoms drone the bees,

The songs my mother sang.

When twilight falls and overhead the rain

Is heard in cadence, softly comes a strain

Fond memory will evermore retain—

Some song my mother sang.

As pictures of the past before me throng

I see her too, when winter nights are long,

Beside the wood-fire, rocking; then a song

Again I hear her sing.

Sometimes her guest was Sorrow, sometimes Pain:

She looked to Him who will the weak sustain;

Her soul triumphant rose in sweet refrain—

In songs she loved to sing.

Upon her grave for years the grass has grown;

Familiar paths she trod I walk alone,

But very near she seems when comes a tone

From songs she used to sing.

I shall fare forth without regret or fear

When my last summons comes, if I may hear

Again those soulful notes, to me so dear—

The songs my mother sang.

"If the people are not coming to hear you preach, try building a fire in the pulpit."

Stop Headaches Right Now!

Take CAPUDINE is the answer. CAPUDINE contains several ingredients so proportioned and balanced to act together producing team work which provides such quick, easy relief.

CAPUDINE is liquid—already dissolved. It naturally takes hold quicker without upsetting the stomach. Can you afford not to take the best? Try it for periodic pains and cold aches also. 10c-30c-60c a bottle.

The Children's Circle

MRS. P. I. LIPSEY

My dear children:

So Christmas Day, to which we have looked forward so long, is over! I hope you had the best time ever, and had all those things to make you happy that we talked about last week. We had nicer gifts, it seemed to me than we ever did before, and we two had seventeen at dinner! It makes quite a difference, I tell you! And today, we, just two again, had Christmas dinner again, and so we will tomorrow and perhaps the day after, who knows? I have thought of you often during the holiday times, and some of you have thought of me, as I know from some Christmas cards I have received; I thank you for them.

I am giving you today a new list of Bible studies, to begin the second week in the new year, 1934. The studies for the past six months have not been very well fitted for the youngest of my children, too advanced for them, so they shall have their chance for the next six months. The subject is "Stories about Jesus," and they are going to be plain and simple so that the youngest of you can understand them when Mother reads them to you, and the oldest can enter into them, too. I want every one to read them, every week. This week, as you see, we have the closing lesson on the life of Paul, and next week it will be the first story about Jesus.

Did you know that this week and all the weeks thereafter, if we choose, the Children's Circle can occupy the whole page of the Record? Our paper is going to be again 16 pages, and I hope we will have letters enough to go much beyond the two columns we have been using while it was 8 pages.

We have a good December offering for the Orphans, one not so good for the B.B.I. Dr. Hamilton and I have been thinking about some changes in the B.B.I. plan, and you shall hear about them next week, if nothing prevents. I think these plans will cause you to be more interested in the work of that great school, and in our part of it.

As you see, we have more letters than usual this week. That's fine; keep it up, please. I'm wishing for us all a busy and happy New Year.

With love,

Mrs. Lipsey.

Bible Study No. 25: Jan. 4, 1934
Story: Paul the Prisoner teaches and preaches. Acts 28:16-31.

Rome, the capitol of the ancient world, situated on the Tiber, the great river of Italy, is mentioned in the Bible in three books only, the Acts, the Epistle to the Romans, and the second Epistle to Timothy. The Jews had been conquered by the Romans, and when Paul made appeal to be tried before Nero the Emperor of the Romans, this was the highest court, or power, in the world. So Paul, with a centurion and soldiers in charge of him, was sent across the length of the Mediterranean Sea, to Rome, a city that he long had desired to see. It was a great city, but Paul's desire to go was because he greatly wanted to preach the Gospel there. He remained in Rome two years, dwelling in his own hired house, with a soldier guard, to whom, it would seem, he was chained, according to Roman custom. Here he preached "to all that came to him," no man forbidding him!

It is generally believed that on his "appeal to Caesar," he was acquitted, and after some time spent in freedom, was a second time imprisoned at Rome.

Five of his epistles were probably written at Rome, and it is believed by all that after his second trial,

he suffered martyrdom by having his head cut off.

There were many Christians in Rome when Paul reached there. (Rom. 1:8, 13, 15, Rom. 15:20). The names of 24 Christians are given in the salutations at the end of the letter to the Romans. We do not know who carried the Gospel to them. Paul bids farewell to his "son in the Gospel," Timothy, in beautiful words in 2 Tim. 4:6-8. Will you read them?

Bible Studies from January-June, 1934. Stories about Jesus

No. 1. Jan. 11, 1934. John, Jesus' cousin. Luke 1:57-65.

No. 2. Jan. 18th. Jesus as a little boy. Luke 2.

No. 3. Jan. 25th. John Baptizes Jesus. Luke 3:15-22.

No. 4. Feb. 1st. Jesus and the Devil. Luke 4:1-13.

No. 5. Feb. 8th. Jesus the Great Doctor. Luke 4:38-48.

No. 6. Feb. 15th. A little boy helps Jesus. John 6:1-13.

No. 7. Feb. 22nd. Jesus the Good Shepherd. John 10:1-16.

No. 8. March 1st. A little girl brought back to life. Luke 8:41-56.

No. 9. March 8th. A meeting with two friends from Heaven. Luke 9:28-36.

No. 10. March 15th. Jesus tells a lawyer a story. Luke 10:25-37.

No. 11. March 22nd. The Lord's Prayer. Luke 11:1-13.

No. 12. March 29th. A story about being rich. Luke 12:16-21.

No. 13. April 5th. Jesus teaches us not to worry. Luke 12:22-34.

No. 14. April 12th. The crooked woman healed. Luke 13:11-17.

No. 15. April 17th. How to behave at a wedding. Luke 14:7-14.

No. 16. April 24th. Three who were excused from a party. Luke 14:16-24.

No. 17. May 1st. The beggar and the rich man. Luke 16:19-31.

No. 18. May 8th. The ten lepers. Luke 17:12-19.

No. 19. May 15th. Jesus and Zacharias. Luke 19:1-10.

No. 20. May 22nd. Jesus and the poor widow. Luke 21:1-4.

No. 21. May 29th. Peter denies Jesus. Luke 22:54-62.

No. 22. June 5th. Jesus dies for us. Luke 23:33-49.

No. 23. Jesus goes back to Heaven. Luke 24:36-53.

Tippo, Miss.

Mrs. P. I. Lipsey,
Clinton, Miss.

Dear Mrs. Lipsey:

Since the holidays are drawing near and we have no children of our own our hearts turn toward those who have neither father nor mother. We are sending four dollars (\$4.00) for the orphans.

Sincerely yours,

Mr. and Mrs. Lowrey Powell.
The children at the Orphanage have reason to love you, dear friends, because of this gift of love from you. I thank you for them, and for myself, that you send it through the Children's Circle. We will be happy if you will be regular members.

Sandersville, Miss.

Dec. 22, 1933.

Dear Mrs. Lipsey:

I have begun reading the Children's Circle and have become very much interested in it. I am sending one dollar (\$1.00) to the orphans.

I am a little crippled girl 11 years old with brown hair and brown eyes. I have been crippled for over a year. I was in the Baptist Hospital at New Orleans for three months, I was there last Christmas too. It is a wonderful place for sick folks.

I wish to see this letter in the Baptist Record. Wishing you and

all of the writers a merry, merry Christmas and a happy New Year.

Your friend,
Billie Smith.

We are indeed glad, Billie dear, to have you as a member of our circle; your gift makes you an honor member. But we don't want you to wait to write again until you have money you can give. Send us another letter, soon. Thank you so much, and we trust you will soon improve.

Bay Springs, Miss.
Dec. 15, 1933.

Dear Mrs. Lipsey:

I want to send my dollar for December on before Christmas. I went to Jackson yesterday to see toyland. Everything was so pretty. I do hope that every little boy and girl can be happy this Christmas. I want a doll with long curly hair this time. Hope Santa will be good to you too.

Lovingly,
Mary Ruth.

I feel very sure, Mary Ruth, that you have now exactly that sort of a doll! Indeed Santa was good to me, and I doubt not he was to you. So much obliged for the dues of Jeannie Lipsey Club No. 11.

Wesson, Miss.
Dec. 19, 1933

Dear Mrs. Lipsey:

Only five short days till Christmas! When I write you again or when this letter comes out, Christmas will be past.

I did not go to school today, as I am sick. I hope I can go to school very soon. I am not sick very much and I imagine it will not be long before I am well. I have been going to school for four months now. We had mid-term examinations on history. We had also finished our history book, and had been studying hard for this examination. We reviewed for almost a week and felt that we could never forget Sargent's Code, Child Labor Law, Explorers, and other parts of history. To our surprise our teacher only gave us two questions: 1. Who is governor of Mississippi? Who is lieutenant governor? 2. Discuss the most interesting thing you have studied in history. I think our teacher felt we knew our history so well that we didn't need a hard test.

The nurse came out to the school and weighed us. She also measured us, and took our names, ages, birthdays, and father's names. I am fifty-five (55) inches tall and weigh seventy-three (73) pounds. I am ten years old and will be eleven on March 27th.

Enclosed are dues for Jeannie Lipsey Club No. 3.

Lovingly yours,
Lura Clark.

It's bad you had to be sick, Lura, but I hope you were all right by Christmas, and could enjoy it. Now, that was a funny history examination. Did you make a hundred on it? Jeannie L. Club No. 5's dues are gratefully received.

McCall Creek, Miss.
Dec. 18, 1933.

Mrs. P. I. Lipsey,
Jackson, Miss.

Dear Mrs. Lipsey:

Here is our mite, 26 cents for our Christmas offering to the orphans from the Community Sunday school. Hoping for you and for them a happy Christmas and a prosperous New Year.

Lovingly,
Mrs. W. M. Allen

Thank you very much, Mrs. Allen, both for the contribution from your Sunday school, and for the kind wishes for us all. Some of it has already come true.

Puzzle No. 5

Here is a list of words, and the places in the Bible where the words may be found. Taking the first letters of the words and placing them

for
BILIOUSNESS
Sour stomach
gas and headache
due to
CONSTIPATION

Calotabs
TRADE MARK REG.
10¢ 35¢

side by side, will spell who I am.

Faith—Heb. 11:1.
Abstain—I Thes. 5:22.
Nourish—I Tim. 4:6.
Number—Ps. 90:12.
Instruct—Ps. 32:8.
Edify—Rom. 14:19.
Merciful—Mat. 5:7.
Advertise—Num. 24:14.
Enter—Ps. 100:4.
Humble—II Chron. 33:12.
Endure—Ps. 72:17.
Nurture—Phil. 4:19.
Learn—Isa. 1:17.
Exalt—Ps. 34:3.
Yield—Rom. 6:13.

—BR—

SUNDAY SCHOOL ATTENDANCE DECEMBER 31, 1933

Jackson, First Church	622
Jackson, Calvary Church	742
Jackson, Grif. Mem. Church	429
Jackson, Davis Mem. Church	378
Jackson, Parkway Church	131
Jackson, Northside Church	60
Meridian, First Church	
(Dec. 24, 1933)	616
Columbus, First Church	
(Dec. 24, 1933)	613

BYPV ATTENDANCE DEC. 31

Jackson, Grif. Mem. Church	183
Jackson, Davis Mem. Church	176
Jackson, Parkway Church	50
Jackson, Northside Church	17
Columbus, First Church	
(Dec. 24, 1933)	121
West Point, First Church	137
West Point, First Church	
(Dec. 24, 1933)	130

• INDIGESTION, GAS •



"I suffered from indigestion—a gassy condition—nothing agreed with me," said Carlisle Craft of 1205 River Ave., Hattiesburg, Miss. "I was so nervous I couldn't sleep. But after taking Dr. Pierce's Golden Medical Discovery a short time my strength and general health were fully restored and I had no more indigestion." Write to Dr. Pierce's Clinic, Buffalo, N. Y. New size—tablets 50c, liquid \$1.00. Large size, tabs. or liquid, \$1.35. "We Do Our Part."

HEADACHES Yield Quicker

To This RELIABLE
"Balanced Prescription"

It's bad enough to have a headache, it's worse to take chances with unbalanced UNSAFE imitations which may upset your stomach and leave a "Heart-Shocking" after-effect. STANBACK, the ONE "Balanced Prescription," contains exactly the proper amount of each pain-relieving agent to insure both SPEEDY and RELIABLE relief. STANBACK also gives quickest relief from Neuralgia, periodic and muscular aches and pains due to inorganic causes. Ask for STANBACK and for your PROTECTION, make sure you get STANBACK. —10c.—Adv.

JOHANN GERHARD ONCKEN:
Apostolic Pioneer in Europe
By the Rev. C. A. Fluegge

Some leading dates:

Birth—1800 (Jan. 26).

Conversion—1820.

Baptism and founding of 1st Baptist Church in Continental Europe—1834 (April 22-23).

Death—1884 (Jan. 2).

"I will make a man of this lad," said the Scottish merchant who on a business tour came to the town of Varel in Oldenburg, was attracted by Johann Gerhard Oncken, and had taken him over to Leith as an employe. The boy was in his fifteenth year, having been born on the 26th January 1800. He never saw his father, who shortly before his birth had been compelled on account of political activities to flee from the vengeance of Napoleon. He had taken refuge in England, and died there. Of his earliest years Oncken says: "No one could have been further from the Kingdom of God than I . . . but God in His providence took me away out of my native place and brought me into a land in which there was no lack of the means of grace."

Oncken lived in Leith from 1814 to 1819. During these years the youth undertook many long journeys on behalf of his employer in Scotland, England, France, and Germany, steadily ripening into manhood and gaining the knowledge of the world and of men which so thoroughly prepared him for his life work. At the close of 1819 he settled in London.

A decisive turning point came in 1820 when in a London Methodist chapel he heard, as he reports, "an excellent sermon on Romans VIII, 1, which opened to me the glorious liberty of the children of God, so that I left the chapel and went home triumphant and unspeakably happy. From that day forward I became a witness of His love to sinners and of the freedom and omnipotence of His grace."

His sense of salvation awakened the desire to save others. What had made him blessed, he must needs commend to his fellows. Those whom he could not reach by speech he sought to direct by printed messages to the one thing needful. He eagerly distributed tracts, going so far as to spend out of the shilling allowed for his midday meal only a penny for a piece of bread, so that with the remaining elevenpence he might buy more tracts.

What he was, he was all through; and all he did was carried out in the spirit of complete surrender. He knew what was essential, and how to make this clear to others. A young mulatto was the first whom he won for Christ.

The "Continental Society," from which he obtained many tracts, observed his activity, and in 1823 appointed him as a missionary to Germany. He reached Hamburg on the 16th December, and soon afterwards joined the English Reformed ("Independent") Church there. His work began, as he himself says, "with a heart of warm love for the Saviour and a passion for reaching poor sinners."

Oncken began soon to be known

to the people as a "street-corner preacher." He won much love, but also hatred and persecution: He was forced to betake himself to different parts of the city, as the rationalist pastors stirred up the police against him in one district after another. He was repeatedly imprisoned and still more frequently fined.

Oncken initiated on the 9th January 1825 the German Sunday school enterprise by founding a Sunday school which Licenciate F. A. Loewe rightly describes as "the parent of all the work of the Inner Mission." Wichern received here the many-sided impressions which gave rise to his philanthropic activity.

Oncken's character and the form of his piety stand out clearly in his address on the occasion of the twenty-fifth anniversary of the First Hamburg Baptist Church, in which he said: "When it pleased God to call into His fellowship the poor sinner now speaking to you and he had learned to love the Holy Scripture, it became a settled principle for the whole of his life to accept nothing as true in matters of faith, by whomsoever believed and taught, that cannot be proved clearly, definitely and unmistakably from a word that the Holy Ghost has written."

We already perceive the independence which marked Johann Gerhard Oncken; and it is through this personal investigation of the Word of God that he came to knowledge of the truth concerning baptism. So soon as light had come to him he strove to follow it, and began by refusing to allow his first child (he had married Sarah Mann in England on the 19th May 1828) to be sprinkled. His Biblical convictions he also communicated to others, who came to share with him the desire to be baptized according to the Scriptures. Oncken says in the address already quoted:

"In the year 1829 I entered into correspondence for the first time with a baptized Christian, Robert Haldane of Edinburgh. He gave me the strange advice to baptize myself. According to my fixed principle I at once turned to the New Testament, but from Matthew to Revelation I could find no self-baptism, and I was unwilling to act for myself in so serious a matter. With the beloved C. F. Lange, who shared my view on baptism, I was constrained to turn again to prayer. Our petitions for a Philip lasted five years. A few among us wished that we should at least observe the Lord's Supper with one another; but I could not set my hand to this, since I was certain that if our beginning should be wrong the after developments would also be wrong. I cannot now sufficiently praise the Lord that he turned this proposal aside, and that we did not dare to found a church for which we found no example in the New Testament . . ."

His "Philip" was Professor Sears, who in 1833 came from the United States to Germany in order to study. Oncken's narrative continues:

"Professor Sears came, and to his great astonishment found that he need not impart any instruction to us, but that we were quite ready

to receive baptism. Since, however, I was just then about to make a journey to Poland shortly after the close of the Revolution there, as agent of the Scottish Bible Society, the baptism was postponed to the 22nd April 1834."

Professor Sears came from the University of Halle where he was studying, and baptized Oncken with his wife and five other persons in the River Elbe at Hamburg.

It is characteristic of Oncken that though he had so intensely longed for baptism he nevertheless held it as a self-evident duty to permit nothing, even baptism itself, to lead him to neglect the immediate and pressing work of the Kingdom of God.

In regard to the first German Baptist Church, founded on the 23rd April 1834, with a membership of seven, of which Oncken was ordained pastor by Professor Sears, he remarked afterwards: "I cannot say that there was any gleam of hope in my heart that the church, after it had been constituted, would persist and spread. I knew however that it came into existence by the will of God and of Christ, and that I had nothing to do with results; these were in the hands of the Lord."

Oncken had never any weakness of will when he saw clearly the way of duty. He came to be denounced as one of the first and worst "sectarians" in Germany, and this in spite of the fact that he was always a firm Alliance man, gladly acknowledging every advance of the Kingdom of God and never confusing the Kingdom with his own communion. But he refused to permit this attitude to hinder his loyalty to what he recognized from the scriptures as the will of the Lord. It was on this account that he proved so effective; his power was deep as well as wide.

The text (Eph. IV, 5) "One Lord, one faith, one baptism," which with Acts II, 42, is carved on Oncken's tombstone, he emphasized not only in Germany but in twelve other countries of continental Europe. As another scriptural word (Eph. IV, 8-12) says, the ascended Lord "gave gifts unto men . . . and he gave some to be apostles . . . and some evangelists; and some, pastors and teachers." These are the best gifts that God bestows upon a people or a community—men according to His own heart, through whom comes the "perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ."

"There was a man sent from God, whose name was" Johann Gerhard Oncken. He was truly an apostolic man, an evangelist whose success is equalled by few, and the pastor and teacher of the church and the fellowship which he called into being.

Through him arose the Baptist denomination in its German form, which found written expression in the confession of faith already formulated in cooperation with



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Removes Dandruff—Stops Hair Falling—Imparts Color and Beauty to Gray and Faded Hair
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Koebner in 1837 and given final shape in association with G. W. Lehmann in 1847.

These two distinguished men who with Oncken formed the so-called "clover-leaf" were also gifts of God's grace of the highest significance in the new movement. Oncken baptized Julius Kobner on the 17th May 1836. G. W. Lehmann he baptized in Berlin on the 13th May 1837, and on the following day the first Berlin church was founded; C. F. Lange—the first convert under Oncken's first sermon in his pre-Baptist days—was another gift of God. Oncken appointed him a colporteur.

The selection and support of fellow-workers were made possible by the Edinburgh Bible Society, whose representative Oncken became in 1828, and in whose service he circulated over 2,000,000 Bibles. He was also assisted from America by the American Bible Society. In September 1836 he founded a society of his own, "The Hamburg Tract Union" (now the Christian Tract Society) which was also the first Temperance Union.

In 1844 Oncken issued his earliest periodical "Das Hamburger Missionsblatt" (The Hamburg Mission paper). He also arranged for fresh editions of the entire Bible and various editions of the New Testament. He was able in January 1871 to report that from the previous July, i.e. during the six months of the Franco-German War, 128,000 German and French Bibles and 2,000,000 tracts had been distributed in the hospitals.

He was a tireless traveller, and undertook many exhausting journeys to raise necessary funds. He trained his members from the outset in the habit of cheerful giving; and he gathered during strenuous tours abroad the further sums needed for the maintenance of the mission workers whom he appointed, for chapel-building, for the Seminary he founded, and for the funds which he established to assist pastors, invalids, widows, and orphans.

In the course of a collecting tour, Oncken was once asked how many missionaries he had in Germany, and answered: "Seven thousand." "You misunderstood the question: that is the number of your members, but we want to know how many missionaries." "Seven thousand," he rejoined, "among us in Germany every Baptist is a missionary."
(Continued on page 16)

SOOTHE YOUR EYES with Dickey's Old Reliable Eye Wash. Used 50 years. Cleanses, and clears. Safe and painless. 25c.

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Are you all in, tired and run down?

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Will rid you of
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A General Tonic
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B. Y. P. U. Department

"We Study That We May Serve"
AUBER J. WILDS, General Secretary
Oxford, Mississippi

MISS. WELL REPRESENTED AT SOUTHWIDE BYPU CON- FERENCE

It was most gratifying to your state BYPU secretary to see the response on the part of our Mississippi BYPU's to the call of Nashville and the Southwide BYPU Conference. NINETY registered from Mississippi which gave Mississippi a place right up at the top with several other states. We are listing from memory the associations represented which shows that the state was represented from every section. Not having access to the registration some association may be left out here, if so we will appreciate your writing us and giving us the name left off. In this list we are accounting for 86 of the 90 who registered. Here are the associations listed by district. District One: Holmes, Hinds-Warren; District 2: Sunflower, Coldwater, Riverside, Deer Creek and Bolivar. District Three: Lafayette, Pontotoc, Union, Monroe, Lee, Alcorn. District Four: Clay, Columbus, Lauderdale, Kosciusko. District Five: Clark, Wayne, Jones, Lebanon, Hancock. District Six: Lincoln, Franklin. Each of the six districts in the state was represented, fifteen of the eighteen divisions were represented, and twenty-four of the seventy-two, or one-third of the associations were represented. We rejoice in this interest manifested and we feel that every one who attended was well paid for their effort and expense. It was a great meeting and our only regret is that every Mississippi Baptist could not have been there to share with us the blessings.

SOUTHERN BYPU'S AND BAU'S GO AFIELD FOR 25,000 NEW SUBSCRIPTIONS TO HOME AND FOREIGN FIELDS

At the Southwide BYPU Conference a campaign was launched that is destined to build a missionary spirit among our people such as we have never known in the past. Interest is built on knowledge hence we feel that if our people will read about the work of our Home and Foreign Mission Boards their interest will be quickened and our work advanced. A campaign therefore with the determined purpose of putting our Missionary Magazine, Home and Foreign Fields, in 25,000 homes who are not now getting it. This is a worthy undertaking for the BYPU's of the South and we are confident that the campaign will succeed.

Several suggestions to Mississippi BYPU's:

1. Let each director, president and leader study carefully the plans as they will appear in the Record and in circulars that will be sent to the unions.

2. Have a meeting of your executive committee (officers and

heads of departments, this of course includes the pastor) and make out your plans for the campaign in your church. Some suggestions as to the plans follow:

a. Set your goal for your church. Let it not be less than 25 per cent of homes in the church.

b. Divide the church into groups of six to ten families each.

c. Select your canvassing committee. Have sufficient number that two may be assigned to each group of families.

d. Plan a luncheon or banquet for this group of canvassers letting the program be built around the campaign plans.

e. Plan for publicity, utilizing every opportunity to advertise the campaign. (Four minute speeches in all church services; general announcements; posters.)

f. Set definite week for the canvass.

3. Get literature either from B. Y. P. U. Department, Box 520, Jackson, Miss., or B. Y. P. U. Department, 161 Eighth Ave., Nashville, Tenn.

4. Have banquet or luncheon for your canvassers.

5. Hold church rally—after due publicity has been given—with program of information, a good missionary message and the beginning there of the actual canvass, to be followed up by the canvassers seeing that every family is not only given the opportunity but the urge to subscribe.

Mississippi has set for her goal 3,000 and if the above plans are followed we will easily reach our quota.

A MISSIONARY READING COURSE

Another interesting idea and plan was promoted at the conference and will be suggested to all BYPU's over the South. A Missionary Reading Course. This course suggests that each BYPU select twelve missionary books, one for each month, and of course as many of each book as possible, and enlist the membership in reading a missionary book a month. All unions are urged to add this to their plans for 1934. A leaflet will be sent to each union suggesting the plan.

PONTOTOC ASSOCIATIONAL BYPU HAS BANQUET

On Friday evening, December 22 sixty or more young people representing six churches in Pontotoc County enjoyed the fellowship of a splendid banquet that was given in the social hall of the Pontotoc Baptist church. Mr. Bigham, Asso. president, had made splendid plans for the occasion, his committees served him well and the affair was a great success. Plates were 25c, all paid for by noon the day before the banquet. A most interesting pro-

gram, a good meal and ideal fellowship was enjoyed by everyone. It was the pleasure of the state BYPU secretary to be present. Mr. T. W. Black, president of Lafayette Co., was also guest of the occasion. This is a good plan to build fine Christian fellowship.

A BULLETIN IDEA FOR PASTORS

The Layman Company is now putting out its Tithing pamphlets in four-page Bulletin form, printed on two inside pages only, other two pages blank, for local material. The cost will give a saving of at least \$5 per week to any pastor who uses four-page bulletins in his Sunday services. A good opportunity for five or ten weeks of tithe education without expense or special distribution. Thirty-two subjects to choose from. Sample set, 15 cents. Prices 40 cents per 100; \$3.00 per 1,000.

Please give your denomination, also please mention the Baptist Record.

The Layman Company
730 Rush Street,
Chicago, Ill.

A PERSONAL WORD FROM DR. BROUGHTON

After nearly five weeks in the Georgia Baptist Hospital, grappling with pneumonia, I am home again, making my way in a marvelous fashion back to my normal health and strength. From all that is said, I had a close call, but through wonderful prayer, and kind and intelligent service of doctors and nurses, I have had a marvelous recovery. My strength is coming to me very rapidly, and I am planning to take up my work by giving the Layne Lectures at the Baptist Bible Institute, January 29 to February 2, 1934. I write this to let my friends throughout the country know that I am soon ready for work again.

I have been obliged to miss two engagements—at Minden, La., in late November, and at Gallipolis, Ohio, for January; and some of my good friends, perhaps taking fright at my illness, have seen fit to cancel other engagements, some of many months standing. But I am sure other opportunities will come, and I shall not be left during spring and summer without the privilege of service in my line of work.

My last meeting was at Williamsburg, Kentucky, with Dr. A. Paul Bagby. I was ill the whole time there, though never lost a service; and in spite of it, the Lord gave us a wonderful two weeks meeting. Between 65 and 70 people united with the church; and others among the students of Cumberland College who came forward but wished to unite with other denominations, carried the number up to around 80. The Young People's night there was one of the greatest I have ever seen. I thought I was grappling with a cold, but upon my return home found that it was something decidedly more serious.

My doctor assures me that I will be better after this illness than I have been for some time. I shall be glad to correspond with any who desire services of the kind that I conduct, for any time after the New Orleans engagement.

Fraternally yours,

Len G. Broughton,
1019 West Peachtree Street,
Atlanta, Ga.

Governess: "Methuselah was nine hundred years old."

Bobby: "What became of all his birthday and Christmas presents?"
—Ex.

"Robert, explain what are the functions of the skin."

Bobby—"The chief function of the skin is to keep us from looking raw."—Farm Journal.

NEW YEAR GREETINGS!

To All A Year of Happiness

AS one of the group of seventeen Stores representing the Sunday School Board of the Southern Baptist Convention, designated as distributors within the state of books, Bibles and other supplies for our work, we sincerely thank the Baptists of the state and our other friends for the pleasant business relations during the year just closed.

As we enter upon the New Year with its hidden possibilities, we are anxious to render a still better service. We realize that in order to do so, we must first be given the opportunity to serve, which you hold within your grasp to give. We shall be glad to meet you more than half way with our Book Store service. It is our earnest wish that neither of us shall be disappointed as we travel together down the twelve months as servants and served.

You can make us happy by requiring of us that we shall serve you whenever you need books, Bibles, or supplies for any and all departments of church work.

It will be our constant aim to make you happy through creditable service.

BAPTIST BOOK STORE

500 East Capitol Street,
Jackson, Mississippi

"THE LORD WORKING WITH THEM"

President W. W. Hamilton, Baptist Bible Institute, New Orleans, La.

"They went forth and preached everywhere, the Lord working with them, and confirming the word by the signs that followed." Mark makes this statement concerning the early Christians, and the same statement is descriptive of the testimony given by Baptist Bible Institute faculty and students in New Orleans and Louisiana and unto the ends of the earth.

The good providence of God has presided over the Institute from the beginning, and Dr. B. H. DeMent, its first president, was so impressed with this fact and with the many recurring and infallible proofs that he gave this great school the name which will forever be associated with its beginning and its history and its activities, "The Child of Providence and Prayer."

1. The coming to New Orleans of a New York business man in 1814, whose wealth and position and Baptist convictions led to the beginning and to the repeated renewal of the work in spite of all kinds of discouragements and persistent persecution. Baptists should preserve in a worthy memorial the name of Cornelius Paulding.

2. Immediate interest was taken in this needy mission field by the Baptist Triennial Convention, and they sent to New Orleans Rev. J. A. Raynoldson in 1817 as an appointed Baptist missionary to work with Mr. Paulding in the first organized activity undertaken by our denomination.

3. The Southern Baptist Convention at its organization in 1845 said that our people should give "effective attention" to the foreign city which was later to have the largest population in the South and was to become the second port of the nation and the gateway to the world through its nearly one hundred different steamship lines.

4. Dr. Basil Manly, as early as 1849, saw the importance of a Baptist institution in New Orleans, and wrote to his son of this need, and gave expression to the conviction and longing which were in the hearts of our men and women of vision through the century of progressive preparation from 1817 to 1917.

5. Many missionary leaders, many earnest addresses, many editorials and articles, many earnest prayers and efforts, as well as many discouragements and failures, finally brought our Baptist people to the decision that they must establish in New Orleans a training and missionary institution to supplement the work of the churches and give that "effective attention" which was so needed.

6. That same year the Southern Baptist Convention met in New Orleans and took the definite steps necessary to the founding of the Institute. The century plant had bloomed. The first directors were from Louisiana, from Mississippi, from the Home Board and the Sunday School Board. Some months later Dr. I. J. Van Ness suggested

the name when the directors met, and Dr. B. H. DeMent, then pastor in South Carolina, was elected president.

7. Newcomb College was at that very time leaving its long cherished site on Washington Avenue to form a closer connection with Tulane University. A whole square of ground and buildings made to order were available at a price so low that immediate action was taken by local Baptists, and this purchase with other properties was later joyously perfected under promise of contributions from the 75 Million Campaign.

8. The immediate financial help given by the Sunday School Board and the Home Mission Board made possible the initial payments and the earlier expenses, and enabled Dr. DeMent and his co-workers to launch the great enterprise in a worthy and effective way. The school at once commanded the respect of New Orleans and has from the first enjoyed the confidence and love of Southern Baptists.

9. A full year of preparation, 1917-1918, resulted in the planning of courses of study and in the securing of a faculty and in the adoption of ideals and principles and activities which have caused the Baptist Bible Institute to stand out prominently among us as a wonderful combination of the orthodox and scholarly and spiritual and practical, our beloved B. B. I.

10. The clinic offered by this needy and responsive field, together with the wonderful growth of Baptists in churches, in numbers, in property, in gifts, in activities, in mission stations, in spirit, in morale, in fellowship and leadership and purpose and determination have brought confidence and joy and gratitude to those who formerly recognized what seemed to be the hopelessness of our Baptist cause in New Orleans.

11. To these should be added a long honor roll of men and women who through the century from 1817 to 1917 were working against great odds and who were faithful even unto death, and of whom the writer of Hebrews would say that "the world was not worthy," and who "received not the promise" which we are now seeing and enjoying. There were many men and women who were Baptists martyrs in New Orleans. God help us to be worthy of them!

12. "And what shall I say more? for the time will fail me," as says Hebrews, if I tell of the return by the government of the property after the Armistice in time to continue the work, of generous gifts by individuals and churches, of aid given in a critical time by the Louisiana Board, of the special contributions by the W. M. U. of the South toward missionary activities, of the establishing of the Layne and the Tharp foundations, of the Memorial Press made possible by Dr. and Mrs. J. E. Gwatkin, of the wonderful library founded and fostered by Dr. J. T. Christian, of the repeated victories in emergency campaigns when it seemed impossible to save the school, of the sacrificial spirit of the faculty who have gone on with the work on the

smallest salary and oftentimes with none at all, of the prayers and gifts and efforts of the students, loyal even to the point of fasting, of the friendly attitude of the bankers and bondholders, of the establishing and the successful operation of the Baptist Hospital as a co-worker, of the combination here of Goodwill and Rescue and City and District and State and Home and Foreign Missions, and of the qualified and consecrated and successful workers which have been trained in the Baptist Bible Institute and have gone out to carry the gospel to every part of our own home land and even unto the uttermost parts of the earth.

A STREET SERVICE

D. L. Stennis, Baptist Bible Institute Student

After meeting at Valence Street church one Sunday afternoon for a special season of prayer, we went to the corner of Belcaste and Annunciation Streets for an open air preaching and song service.

We started by singing several gospel songs and followed these with prayer, asking God to visit His power according to His will. The text was, "Come unto me all ye that labor and are heavy laden and I will give you rest." The crowd was smaller than usual that afternoon. I noticed some people leaning over a fence about a block down the street who seemed to be interested, and I raised my voice so they could hear. I finished the message and gave an invitation. No one came.

Just as we were about to leave a little girl came running up and told me that an old man down the street wanted me to come down to see him a minute. She led me to an invalid who had been shut in for quite a while, and he said, "I heard the message, my first in years. I have regained that hope which had grown dim. I know now that I shall meet my loved ones who have gone on before. I wonder if you could move down closer so I could hear your witnessing every Sunday afternoon."

We have services in front of his home now, and several who started attending this street service are now enrolled in our Sunday school and B.Y.P.U.

"STACK POLE" BIBLE STUDY

"Dr. G. W. Riley, Clinton, Miss. "I am writing in behalf of our W.M.S. to tell you we surely enjoyed studying your "Stack Pole" Bible Study. We finished it last Monday. It grew more interesting chapter by chapter. I think your explanation of the working of the Holy Spirit the best I have ever read. Several of our members said your book is very deep and scriptural and we have been greatly helped by studying it. Bro. Breland taught the book for us.

Fraternally,
Mrs. G. C. Cost,
Coffeeville, Miss."

A good book for special Bible study and a Christmas gift. Second edition. Order to author 30 cents.

Baptist Book Store 40 cents. Original price 50 cents.

Dr. J. T. Watts, Secretary of the Relief and Annuity Board, told a story about a dog named August which had a way of jumping at conclusions. He sometimes jumped at his own conclusions. One day he jumped at the conclusion of a mule and that was the last day of August.



And Leaves the ... World to Darkness

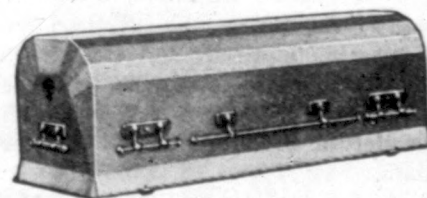
THE PATHWAY of every human life is illumined by the flames of many lanterns, each one the emanation of some loved fellow traveler. One by one these flickering flames go out, leaving the world to darkness.

They who grope among the shadows find consolation in remembering that they rendered the last full measure of protection to the garment that had clothed a cherished spirit, placing the pillowed casket permanently beyond the touch of all external things within the sanctuary of the

GALION CRYPTORIUM THE UNDER-GROUND MAUSOLEUM

Between the casket and the covering earth the Cryptorium interposes an armored barrier of rust-resisting iron, impermeable by moisture, proof against crumbling and decay. Though it lie for years submerged in water, its inner chamber remains as dry as at the hour of interment. All that was mortal within it rests undefiled from without till Time and Nature return it to the dust from which it sprung.

Cryptorium protection has brought abiding comfort to more than a quarter million sorrowing homes. In every community the leading funeral directors provide it as a part of their services. Some models are priced as low as \$100, f. o. b. Galion, Ohio.



Mail the Coupon. This book explains how Cryptorium interment protects completely and positively. It should be read by the person who makes the decisions at times of family crisis.

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Please send me a copy of the Cryptorium Book.

Name _____
Address _____

(Continued from page 15)
sionary!" Precisely because it was so, Acts XIX, 20, had a new application, "So mightily grew the word of the Lord and prevailed."

A few dates and facts may be cited here:

1837—Churches founded in Berlin, Oldenburg, and Stuttgart.

1840—Churches founded in Jever, Bitterfeld, and Bayreuth.

1841—Church founded in Salzgitter.

1842—Church founded in Goslar.

Artisans converted in Hamburg, when they passed on to work elsewhere, were liberally supplied with tracts by Oncken. A converted tailor named Knaur, after returning home, distributed 30,000 tracts, many Bibles and other books, and held meetings; Oncken then came, baptized the believers and constituted the church.

In the autumn of 1841 Oncken baptized in Memel eleven men and eighteen women, and on the 4th October constituted the church. It proved a center of influence and the parent of many flourishing churches extending as far away as Estonia. By 1864 there were a thousand church members in what are now Lithuania and Latvia, and by 1870 they had increased to 1,728 members in twenty stations.

The movement spread like a prairie fire throughout Germany, as a rule in the face of bitter persecutions which recall the story of the primitive church. Very early it passed beyond the borders of Oncken's native land. At the close of October 1839 he and Kobner visited Copenhagen and there baptized "eleven believing disciples of Jesus," and in September of the following year nine others in the Danish island of Langeland. In August 1847 Oncken baptized Nilsson, the pioneer Baptist of Sweden, and ordained him to work in his fatherland: Nilsson in turn baptized the Lutheran theologian Wiberg, who during a visit to Hamburg had gained clear light on Biblical baptism and the constitution of the New Testament church. Forsell, a Swedish trader in furs, with his assistant Hejdenberg, were in 1854 baptized in Hamburg and appointed as evangelists for the work of their own land.

Oncken also sent brethren to Austria and Hungary, and in October 1847 the first scriptural baptism was celebrated in Vienna.

Contact with Holland opened with the baptism of three Dutchmen at Hamburg in 1845, and soon afterwards Oncken undertook a missionary journey to the Netherlands. There he baptized; and strengthened the members of the churches founded by Kobner a few months earlier in Stadskanaal and Amsterdam.

A typical journey is that of 1848 when Oncken after visiting the Breslau church (founded two years earlier) passed on to Vienna, then addressed a series of meetings lasting a full week in Budapest, and in Pressburg (Bratislava) had a prolonged interview on religious matters with the pious widow of the Archduke Palatinus of Hungary. On the way home he baptized sev-

eral ex-Catholics in Silesia and formed a church at Voigtsdorf. On his return to Hamburg he promptly despatched 30,000 tracts to Vienna.

In Russian Poland the earliest converts, nine in number, were baptized on the 28th November 1858, and seventeen more on the following day. Within ten years the numbers had increased to a thousand. The pioneer pastor Alf studied at the preachers' school which Oncken had opened in Hamburg. This man Alf endured incredible persecution, but he carried the message to Volhynia and mid-Russia. Alf baptized Ondra, and Ondra Heinrich Novotny, founder of the church in Prague, who translated Oncken's confessions of faith, and made it the basis of his church organization.

In Bukarest the earliest baptism was in 1862, and Oncken responded to a request from the group of believers by sending August Leibig, who labored incessantly among Rumanians, Bulgarians, Serbs, Gypsies, and nominal Christians. Oncken in the course of his journey in 1869 from Russia through Rumania, Transylvania and Hungary, was able to constitute the church at Catalui.

His earliest visit to northern Russia was made in 1864 when he stayed five weeks in St. Petersburg (now Leningrad) and there baptized a few persons. In the autumn of 1869, when in his seventieth year, he undertook a most exhausting journey, lasting several months, through Galicia to Southern Russia. In Alt-Danzig in October 1869 he founded the first Baptist church on the German model and recognized J. Britzkau as its elder. An exceptional incident of this visit was his ordination of A. Unger as elder of the church of the Menmonite Brethren. During Whitsuntide 1869 Unger had baptized fifty Germans in a river, among them by oversight a Russian who had been unable to resist his long-cherished desire, and without previous test or acceptance had entered the water with the accepted candidates for baptism. This national Russian afterwards baptized several others. To certain of Oncken's activities on his return we have already alluded in the preceding paragraph; it may here be added that he dedicated a chapel at Admadja in Turkey. The young Russian preacher Vasili Pavlov, four years after his baptism and the beginning of his preaching, was sent by the Tiflis church to Hamburg, where he received some instruction from Oncken, and was by him formally ordained to the ministry.

Germans who had emigrated to South Africa turned to Oncken with a petition for a preacher, and in 1867 he sent Hugo Gutsche to take charge of the newly-founded church in King Williams Town.

Even in distant China a German Baptist mission was commenced at the instance of a returned English missionary. Oncken sent out Konard Baschlin, who landed in February 1870, and after toil-some labor was able to baptize a dozen Chinese converts. The work afterwards passed into the hands of American Baptists.

In North America there were in

1850 about four hundred immigrant German Baptists and Oncken during a tour of the States lasting from April 1853 to August 1854 visited many of these and "strengthened" them.

It is impossible to give a complete account of the enterprises he inspired and carried through. Spurgeon, who was well acquainted with him and his work, describes him as the "Apostle Paul of Germany." Dr. Joseph Angus, Principal of Regent's Park College, declared: "No man more fully deserves to be remembered and honored for the grace that works so effectively in and through him. Oncken has done more for the spread of evangelical truth in the continent than any other man of this century." At the memorial service in 1884 his old comrade Julius Kobner said: "I see in spirit over thirty thousand children of God assembled with us, all connected and related in heart with him, our dear departed." And at the grave Pastor Weihler said: "Already the figure of thirty thousand has been mentioned—the present strength of the church founded through his labors; but this number is small in comparison with the number of those who in the course of fifty years have directly or indirectly been brought to Jesus through him. We know how he strove for this one end, that sinful men should be saved. If we be found among the great company of the redeemed, we shall praise our Lord for such a father as He has given to us and to Germany."

—BR—

(Continued from page 9)

editors to cause our papers to make a more positive, more forceful and deeper appeal to the hearts of our people. Spirituality, deep, commanding love for God and men, must characterize our people if we are to be mighty servants of God. We will never "glorify God by bringing forth much fruit" until our commanding interest is the glory of God and the highest welfare of men. This result is our vital necessity and can only come from hearts full of love.

We can never be a united, wisely aggressive people, without a truly worthy forceful, current literature. This fact is axiomatic. A man who can not see this is incapable of rendering much service if he were convinced of its truthfulness.

My second appeal is to our pastors. I hope I am the last man in the world to unduly lay the slightest additional burden upon them. I have almost come to despise the overworked phrase "the pastor is the key man." But in this case the pastor must save the situation, and thereby strengthen every interest dear to us as a people, or I see no hope. If the pastors fail our papers are gone and our organized work

will quickly fail. I believe I am speaking words of wisdom and timely warning.

What can our pastors do? What must they do to make our papers equal to their opportunity? First, remember, that the people who read the right kind of literature will soon be the right kind of people. The reverse is sadly true. Most persons read. In every state there are at least five hundred to a thousand pastors who could easily secure ten or more subscriptions each for their state paper in a few days time, with a reasonably earnest effort. They should make it plain that they accept no commission, but are doing this work for the good of the cause—it is pastoral work of the highest order and will strengthen every interest dear to the pastors heart.

Just now I know of nothing that will more likely meet our emergency and save all our interests than for our pastors to make secure our weekly papers. Whoever puts a good religious periodical in a home pours a stream of blessing into that home. Pastors, I beg you in the name of our crucified and risen Lord to do your very best to put your state paper in every home you possibly can. By so doing you will strengthen your own hands and make your people more fruitful for the glory of God.

Our laity can do no greater institutional service than to give unstinted aid in increasing the usefulness of our papers.

In conclusion I say with all possible sincerity and earnestness that our papers, when they are made what we can and should make them, are our most valuable agencies for carrying on our cooperative work. Make them great spiritual forces and every kingdom interest will prosper accordingly; but if they are weak every kingdom interest will languish accordingly. It can not be otherwise. Pastors what do you say?

Kansas City, Mo.

—BR—

"Traveled all over the world eh? Went up the Rhine, I suppose?"

"Climbed it to the top."

"Saw the Lion of Saint Mark?"

"Fed it."

"And visited the Black Sea?"

"Filled my fountain-pen there."—Stray Stories.

—BR—

Father: "Why is it you are always at the bottom of the class?"

Johnny: "It doesn't make any difference, daddy. They teach the same at both ends."—Ex.

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